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VOCATIONS WITHIN THE CHURCH

By
LEONIDAS W. CRAWFORD

THE ABINGDON PRESS
NEW YORK CINCINNATI

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DEDICATED TO THOSE YOUNG MEN AND YOUNG WOMEN WHOSE TALENT AND ABILITY INVESTED IN THE SERVICE OF THE CHURCH WILL, IT IS BELIEVED, YIELD THE LARGEST MEASURE OF SATISFYING RETURNS BOTH TO THEMSELVES AND TO HUMANITY.

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EDITOR'S NOTE

RELIGION still remains the world's chief social and moral dynamic. And probably at no former time has the need for a vital, aggressive, clear-visioned church been as great as to-day. The very unrest and revolt of great masses of people such as characterizes the present has in it an element of promise. For dissatisfaction with things as they are is the first step toward making them as they should be. Antagonism is better than indifference, and active opposition than inaction.

Stupendous is the task which confronts the church. More than half of the people of our own land neither belong to its membership, attend its services, nor support its enterprises. Millions of children are wholly without religious instruction—religious illiterates in an age of educational enlightenment. Upon great sections of our population rests the blight of irreligion, of spiritual indifference. And all this while an increasing number of quasi-religious cults are preying upon the unstable.

Nor is the church unaware of its problem. Without defending its past mistakes or shortcomings it is girding itself afresh for new effort. Not satisfied with an awakening to greater zeal, it is devising new and more effective methods. With increasingly clearer vision and wiser statesmanship it is formulating great and worthy programs and with painstaking care selecting agencies for their accomplishment. With rare courage and foresight it is asking for and receiving enormous funds for the carrying on of its enterprises. With a new sense of

responsibility and power it is stimulating and organizing a rising tide of religious interest and devotion among its adherents.

It is easy enough to raise money and plan enterprises. The really difficult problem which confronts the aroused church of the present is the problem of *workers*. The church must have *more* workers. It must have *better trained* workers—men and women who have caught the vision and are willing to pay the price of time and effort invested in the preparation demanded for efficiency. It needs teachers, the best there are. It needs preachers, the finest intellect and heart of our day. It needs physicians and social workers and directors of religious education and recreational leaders and writers and editors and many other classes of workers. Because its task is so difficult and the issues at stake so vital the church asks for the very best young men and women of our generation from whom to recruit its ranks.

And never was the challenge which the Church flings out to its consecrated youth so inviting. Its doors to vocations open upon opportunities of the magnitude and quality which strong men and women always crave. The need it serves is so great that the very integrity of civilization is at stake. The fields of activity are so varied that individual aptitudes can find their setting. The projects involved include all parts of the habitable world. The rewards of satisfaction, personal growth, and the sense of joy from having part in a great work well performed are secure.

All of this and much more has been clearly sensed and well presented by Professor Crawford in the present volume. He takes his stand with the serious minded

youth who is honestly seeking to determine where he can with best returns to himself and his generation invest his powers. He sets forth the principles upon which the determination of a vocation should rest. He presents the claims of the church in a broad, convincing way. His pages are replete with interesting facts necessary to wise decisions. Avoiding any merely emotional appeal, he supplies the basic information which would be desired by all intelligent persons in determining their life work. Probably from no other volume of the day can young people receive so much dependable help in deciding whether their vocation lies within the church.

GEORGE H. BETTS.

AUTHOR'S PREFACE

In order to carry on its important and far-reaching work, the church is dependent upon a wide range of service. Some of this service is voluntary. Much of it, however, is not only remunerated, it is life-time service as well. There are, therefore, within the church distinct vocations.

It is the purpose of this volume to point out some of these vocations. In so doing the author not only hopes to contribute, in some degree at least, to the solution of the difficult problem of vocational choice, he hopes also to be instrumental in calling into the church that type of service of which the church stands in so imperative a need.

The frontispiece suggests the method of treatment. Pointing out first that the church has a definite share of the world's work to do, this work is considered from the standpoint of ministry. Accordingly, the ministry of preaching, the ministry of education, the ministry of medicine, the ministry of publication, and the ministry of social service are discussed, together with the vocations to which each of these phases of ministry gives rise.

Use has freely been made of the surveys prepared by the Centenary Movement of the Methodist Church and the preliminary surveys conducted by the Interchurch World Movement. Permission from publishers to quote from various sources is acknowledged on the respective pages as these quotations are used. Acknowledgment of valued criticisms and suggestions by members of the

Seminar of Northwestern University is herewith cheerfully and happily made. My chief indebtedness is, however, to the editor of the series in which this volume appears.

L. W. C.

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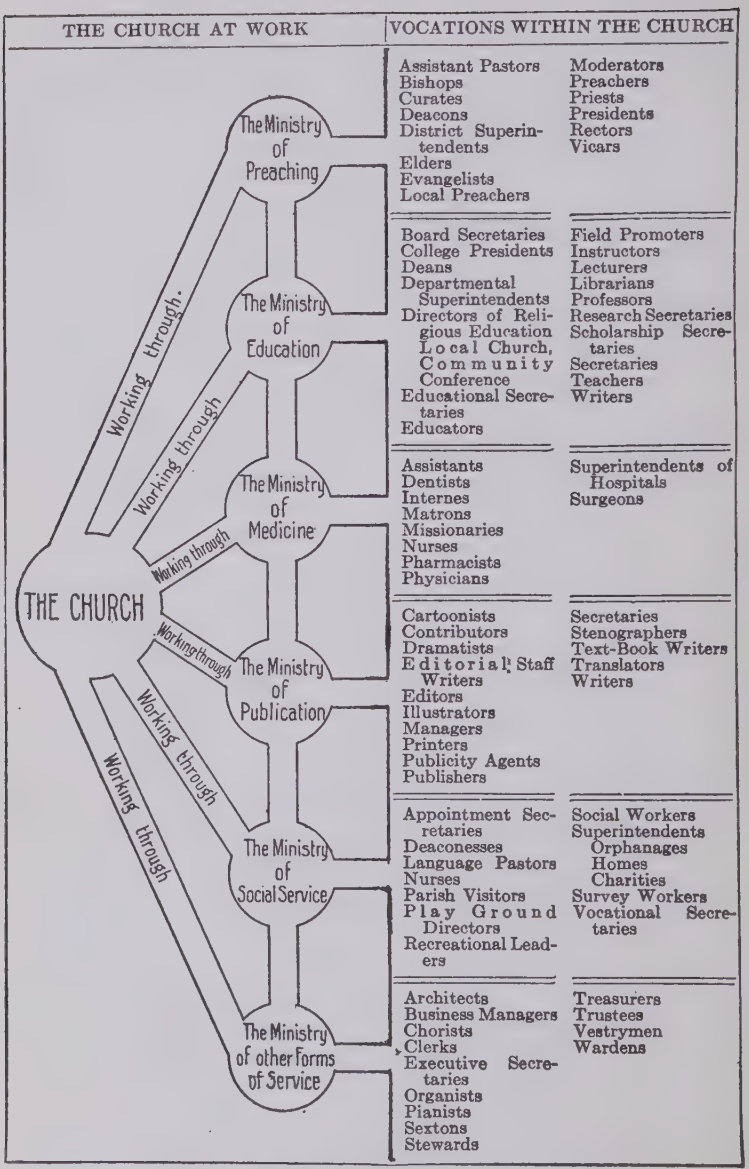
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Wardens

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CHAPTER I

THE MEASURE OF A VOCATION

THIS is preeminently an age of action. As never before the world needs work—not industrial work alone, but work of heart and brain as well. America especially feels this urge to work. Hence in America everybody works—everybody except the contented parasitic hobo at one end of the social scale, the equally contented rich parasitic idler at the other end, and the occasional undesirable citizen in between.

Labor a blessing.—Labor is the law of life. We are compelled to produce or starve. The tropics have never figured to any large extent in the onward and upward march of civilization. Idleness has never given us a thinker or a producer. Because of the tasks he accomplished, Hercules got the job of holding the skies on his shoulders. Labor is a boon, a congenial job is gilt-edge stock, the right vocation is a gold mine increasingly yielding in wealth as the shafts of effort are sunk the deeper. Pity the man who does not have to work!

Work turns the wheels of progress. Productivity feeds, shelters, and clothes the world. Our whole economic order rests down on the united effort of muscle and brain of one and all alike. The social fabric is woven together in the loom of human endeavor. It is the ring of the anvil and the rhythm of the machines and

the song in the heart of those who have achieved that make the music of the world. In the symphony of labor no part can be missing. Everyone must select his instrument and play in tune, watching all the while the director who represents the need of the world.

What kind of labor?—Accordingly, every red-blooded American, especially every young man and young woman blessed with the advantages of education, privilege, and training, is eagerly asking: "Upon what instrument shall I play? How may I best contribute to the need of the world? How shall I best catch step with the onward march of progress? On my shoulder shall I carry a pick or a transit? in my hand a compass, a blue print or a test tube? in my kit a brief, a prescription pad, or a sermon? After my name what letters shall appear? None at all or C.E. or D.D., M.E. or B.C.S., A.B. or M.D., E.E. or D.D.S. or Ph.D. or some other combination?"

Few questions are more important than these, for these questions point toward a vocation. The question of the right vocation is a fundamental one. Few mistakes have more tragic consequences, none are more difficult of correction, than the mistake of entering upon the wrong vocation.

A vocation early develops habits of doing and thinking. In time habit becomes unyielding and inexorable. Habit marks out vocational pathways so straight and narrow that only with superhuman effort is one able to deviate therefrom. Hence to miss one's calling tends later in life, when one awakens to the full realization of the mistake, to engender disappointment, dissatisfaction, and even bitterness, and these are sure to minimize efficiency and to magnify discontent. One's best work

never can be done other than through one's best vocation. How few problems, then, need more careful consideration than the problem of keeping square pegs out of round holes and round pegs out of square holes!

One best form of labor.—It is perhaps true that one, especially one who is well educated and equally well trained, can do effectively a number of things. On the other hand, however, it is equally true that one can do best one particular thing. There is undoubtedly one field of endeavor in which each one of us can attain to the highest success, experience the greatest satisfaction, render the largest service.

Shakespeare was a creditable actor. He became, however, the world's leading dramatist. Goldsmith failed miserably as a physician, yet the "Vicar of Wakefield" and "The Deserted Village" will live forever. As a teacher the resignation of Phillips Brooks was requested, as a preacher he achieved brilliant success.

Peter was a successful fisherman. It was, however, as a "fisher of men" that he became a leader of men. Undoubtedly Paul could have achieved distinction as a tent-maker and manufacturer—he died with the full assurance that there was laid up for him a crown of righteousness. The Master excelled as a carpenter. He found his real work in the building and molding of character.

How Vocations are Entered Upon

Since the question of finding the right vocation is such a supremely important one, how, then, shall one go about making the right choice? How have others decided? Here are perhaps typical methods.

Chance or accident.—A vocation is sometimes de-

termined upon by mere chance or accident. To be sure, many men have accidentally stumbled upon a line of work, winning therein both honor and distinction. Men have drifted into positions in which the demands of a task and the responsibilities thereby imposed have been as hard flints from which sparks were struck off setting fire to ambition and kindling latent energies.

On the other hand, equally as many, if not even more men, stumbling upon or drifting into a trade, calling, or profession, have awakened later to the realization that they should have and might have done better. But it is then too late to change. A tendency to misanthropy sets in, and one's whole viewpoint and attitude toward life and work are colored. From all ill chosen vocations there is little satisfaction to oil the machinery of endeavor, little happiness to offset the drudgery. Thus one becomes a slave to his job rather than its master. It is running a big risk to let mere chance or accident decide one's life work and career.

Economic necessity.—Economic necessity has determined the career of thousands. This pilot often and early gets his hands on the wheel as a youth begins his voyage on the sea of life. There are many derelicts upon the sea of life for which blind economic necessity is responsible.

Necessity, on the other hand, has at times been a spur in disguise. Responsibility develops responsibility. Necessity necessitates effort. A good job has been the making of many a man. Under forced draughts records have been broken. Necessity is not only the mother of invention, among her children she points with pride to many leaders and thinkers of the world.

The loss of father or mother, or the poverty of the

family, has thrown countless numbers of young men and women early upon their own undeveloped resources. Necessity demanded the acceptance of the first opportunity that came along. The years that might have been and should have been given to study and preparation slipped by. There was no chance for choice and no wisdom to guide in making a choice. The demands of the task left little time or opportunity for further equipment. The mold was thus early set, an occupation determined for life.

Some of these unfortunate ones to-day bend over a machine, follow the treadmill of automatic routine—slaves to an inexorable trade, eking out a scant existence on a bare living wage. Others have, by hard labor and dogged perseverance, worked into lucrative positions and occupations, but, alas! at the expense many times of limited outlook and distorted vision.

Early economic necessity thus has limited the career of many a youth who otherwise might have played a larger part in the affairs of the world.

> "But Knowledge to their eyes her ample page
> Rich with the spoils of time did ne'er unroll;
> Chill Penury repressed their noble rage,
> And froze the genial current of the soul."

Marriage may limit the choice of a vocation.—There is the necessity imposed by early, hasty, and ill-advised marriage. Marriage brings with it responsibilities and economic demands not always carefully appraised beforehand. One has little chance then for the further choice of a position, nor can he afford to change an unsuitable position which he holds. The monotony

and the routine work like a steam shovel digging the rut all the time the deeper. In this deepening rut of the wrong vocation the unfortunate man and his more unfortunate wife and children must live. On the other hand, the responsibilities of marriage, and the fidelity, devotion, and sacrifice of a noble woman have injected courage and ambition into many a man and inspired a degree of achievement to which otherwise he would never have attained.

Necessity, then, has its advantages and its disadvantages. Did you ever stop to consider how fortunate you are in the fact that economic necessity is not driving you, before you are ready, to accept the first position that comes along, and that it is not compelling you to hold tenaciously to a position for which you are not adapted? For this very reason should you not give the more earnest heed to the selection of that vocation in which you can be of the greatest help and service to those less fortunate ones whom necessity has thus compelled without the exercise of choice so to choose?

The line of least resistance.—Doubtless you have heard this kind of talk: "It's the easy job for me, the get-rich-quick kind, no preparation, no experience." It may be, perchance, that you have heard young men talk after this fashion: "Dad succeeded in this line. Of course he will give me a lift. Promotion will be easy." Or it may be that you have heard this kind of argument. "My girl's father made a fortune dead easy. Surely the old man will not wish to see his business run down or his son-in-law fail. I'll go to the top hand over fist."

There is a line of least resistance. It applies everywhere, especially so in job-hunting. Men, however,

who find jobs by this method are apt never to be more than jobbers—often jobless.

Men and women of ambition, talent and capacity fight against the line of least resistance. Your share in the world's work is not to be determined by the easiness of that work on the one hand, nor, on the other, by inheritance. A prince destined by the law of succession to rule does not always develop into the sturdiest leader of his kingdom, nor is he always the producer of kingdom-building ideas and ideals. More frequently is the contrary the result. Your share of the world's work should be determined by the need of the world which your trained and developed powers can best supply.

Deliberate choice.—Here is one of the secrets that lead more often than any other to the worthiest success in finding the worthiest career. It is method tested and tried.

Moses, choosing rather to suffer affliction with his people, became the leader of his people. Solomon, in his youth choosing wisdom rather than wealth, became in his early manhood one of the wealthiest and wisest of men. Daniel, choosing not to defile himself with the King's meat, became the King's adviser. Lincoln, by mastering a few books, became the hero of many books. Grenfell, accepting the rigors of a zone frigid rather than the ease of a zone temperate, has had his name proclaimed throughout all zones. Lying beneath the soil of France are the bodies of young men who, in choosing to give their lives for the rights of mankind, have given of their spirit a heritage to mankind. Jesus Christ, choosing a cross rather than a temporal kingdom, became the King of a kingdom eternal.

Factors Involved in Choice

Choice involves many factors. All choice, for example, involves discrimination. It implies a weighing of values. In the exercise of choice one must balance advantages over against disadvantages. Not only the present must be considered, but equally as well the future, nor is one's own viewpoint or inclination or desire to be considered, but the viewpoint and advice of others should be sought.

What applies to choice in general applies especially to vocational choice. The choice of a vocation is not merely a personal matter; social factors are equally involved. A vocational choice is a lifetime choice. The future must therefore be considered. Vocations are not merely money-making schemes. They are service-rendering opportunities. Hence motives must be evaluated, motives ranging from the greedy and selfish on the one hand to the altruistic and self-sacrificing on the other; from the motive actuating one to seek material gain and profit to the motive prompting to moral and spiritual attainment.

In view of these and other factors which are involved in choice, a standard of measurement may prove of value in the choice of a vocation. Such a standard is therefore suggested, not in the sense, however, that it is perfect, but, rather, in the sense that it may serve as a guide in a matter so fundamentally important as the right choice of a vocation. In considering a vocation, then, these questions regarding this vocation are submitted:

The Measure of a Vocation

1. Is the vocation a man-size or a woman-size voca-

tion? In other words, does it challenge the worthiest qualities of your nature and being, and call for the full exercise of your best powers?

2. Is it a lifetime or just a young man's or a young woman's vocation? Will you, in other words, exhaust its possibilities by the time you arrive at full manhood or womanhood, or is it a vocation that will continue to challenge on through life your best growing and developing powers?

3. What particular qualities does the vocation demand? (1) What physical qualities? (2) What mental qualities? (3) What social qualities? (4) What moral qualities? In how far can you measure up to these fourfold quality viewpoints? Will the vocation tend to develop within you those qualities demanded?

4. How much and what kind of preparation will the vocation require? Can you afford to spend the time and money necessary to make this preparation? Are you willing to spend this time and money?

5. What are the opportunities? Is this vocation already overcrowded, with room only at the top, and is there cream enough in you to rise to the top? Is the vocation so fully supplied with workers that the world's need for such service is being adequately met, or does the demand exceed the supply?

6. Will the work which this vocation requires be congenial to you? Will you be happy in it, content to give your life thereto? Can you undertake cheerfully all the hardships and disagreeable features which will necessarily be involved? Will the physical strain, or the long hours, or the possible monotony tend to injure your health and thus discount your efficiency?

7. What type of men and women enter upon this

kind of a vocation? Who will be your business associates? What will be your social standing and the social standing of your family? Also, with what type of people will you have to deal? Will you be a producer or a product? Will you work with your hands or your head, your brains or your heart, or with what combination of these?

8. Will the financial returns from this vocation be adequate to meet your present needs and the future needs of your family and the charitable and philanthropic demands of society? From what source will these financial returns come—a stated salary from a firm, corporation, institution, town, city, State, or nation? Or will the returns be in the form of a varying income coming direct from the public—an income determined by your individual effort, initiative, and efficiency? Will there be returns other than financial—compensations, rewards, satisfactions, investments in others?

9. What type of service can you render through this vocation? Will the service thus rendered tend to improve, uplift, influence, change society for the better? Will your work through this vocation add to the thought, ideas, ideals of the world? Will it add to the happiness of humanity?

10. Will this vocation permit opportunity for growth and development in culture and in the finer values of life? Will it give you reasonable leisure—time with your family, a chance for wholesome recreation, opportunity to pursue an avocation, occasion to take active part in the affairs of your community, your church, your State and your nation? Will there be an incentive to lay up treasure where moth and rust do not corrupt? In this vocation can you best serve God and your fellow man?

The standard simplified.—It may be of advantage to simplify this standard. Accordingly, a simpler form may be stated thus:

Is the vocation

1. A man-size or woman-size one?
2. Is it a lifetime vocation?
3. Are your qualities adapted?
4. Can you prepare adequately therefor?
5. What developmental opportunities are presented?
6. Will the vocation in all of its relations be congenial?
7. What type of men and women enter upon this kind of a vocation?
8. Will the financial and other returns be fully adequate?
9. Can you, through this vocation, help improve, uplift, and benefit society?
10. Can you grow in this vocation and thus better serve God and your fellow man?

Is the standard a fair one?—Possibly you are asking if this is a fair standard. If not, where does it fall down? Wherein is it faulty? What changes would you make? What eliminations? What additions? What improvements?

Applying the Standard

Application is a good test. Does this standard work? Does it offer any help or suggestions in finding your vocation? Try it with several vocations. Fill in the blank spaces below. Base your judgment on all that you know or can find out about the vocations thus considered. Ask several of your friends, perhaps some of your teachers, to judge by the same method the vocations you have estimated.

Is_____the man-size (or woman-size) vocation for which I am best fitted? Can I make adequate preparation for_____ ? What are the opportunities in_____, the associations connected therewith and the financial and other returns therefrom? Can I through_____ _____grow and develop and therein best serve God and my fellow man?

Perhaps you have difficulty in deciding. Perhaps you are not ready to decide. You want more information and more facts.

It is not the claim of this volume that this standard is complete or infallible. Neither is it claimed that the vocations which are presented in this volume are the only ones which measure up to this standard. It is believed, however, that within the church, an institution which exists for the service and welfare of mankind, there are vocations which call forth one's highest and best powers; vocations through which one can contribute definitely and effectively to the needed work of the world; vocations within which one can render a maximum degree of service to his fellow man and thereby render his highest service to his Creator.

If this study is instrumental in helping young men and women find the right vocation, the vocation which will yield most in all true values to those who through it serve, while at the same time it enables them to repay most fully the debt they owe their generation, then this volume will have succeeded in its purpose.

CHAPTER II

FINANCIAL AND OTHER CONSIDERATIONS

What is the pay? In considering any form of work this is the first question which most of us always ask. It is a natural and a legitimate question and one, therefore, which deserves careful consideration.

That a vocation should, first of all, pay in terms of money no one will deny. That a vocation should also pay in other than monetary values every one will admit. Hence, these chapters do not, on the one hand, recommend moneyless vocations, nor do they, on the other hand, commend those which pay merely in terms of money. That money is a prerequisite in any vocation this chapter will endeavor to point out. It will consider also requisites other than financial.

Money a Necessity

Money is necessary for a number of obvious reasons, one of which is that money must supply certain physical and social necessities.

Physical and social necessities.—Every form of work necessarily implies a worker. A worker must have food, shelter, and clothing. These are essentials which money alone can buy.

A worker, however, is entitled to more than mere shelter. Most workers desire homes. Homes are either rented or owned. If rented, rent falls due with unfailing regularity twelve months in every year, and nothing but money will satisfy a landlord. If a home is owned,

taxes are required to keep it and money to keep it up. Furthermore, homes, rented or owned, imply light, fuel, and furnishings. And these cost money.

A home implies a family, and a family piles up expense. Children must be wholesomely nourished, appropriately clothed, carefully trained and educated. To give such advantages is an investment. Like all other investments, this likewise costs. Families are entitled to pleasures. Many pleasures are free, others must be paid for, and both kinds are needed.

Furthermore, everyone, be he head of a family or otherwise, needs to look ahead. There will be unexpected demands, unlooked-for obligations, possible sickness. A certain amount of money should therefore go into a savings bank or insurance protection or some similar form of investment. There always will be charitable organizations and institutions which should be supported, and in various other forms society will make demands upon us. The pay one receives, therefore, must not only enable one to hold down his job—a vocation should likewise pay enough to enable one to hold up his head.

The Laborer and His Hire

Money in return for service may be required because *energy—physical and mental—has monetary values* and because, in terms of money, *time has a value*.

Energy has monetary value.—Work of any kind requires and consumes a certain amount of energy—physical or mental, or both. A vocation converts energy into a product—a toy perhaps, or a watch or an automobile. Or it may be a poem, a picture, a sermon, or a book. Vocations, then, are the mediums of produc-

tivity, using energy as the instrument through which they operate. Every person's energy has a value, for energy is the substance of which life is made.

A man, therefore, or a woman has a perfect right to demand that what he or she does shall be paid for in money. How much money? That depends. Muscle in a ditch, for instance, is worth so much an hour; if a machine thinks for you, so much a week; muscle and energy may be hired for so much a year, depending on the job and the worker. There is, however, no financial limit set on mind and heart and brain effectively at work in the world's constructive enterprises. Here the opportunities and the returns are limitless. All of the world's constructive work has not been completed; only a beginning has been made.

Time has monetary value.—In the second place, a vocation should pay in terms of money because time has a monetary value. A vocation takes one's time and turns it into an article of usefulness or a form of service. Every man and every woman has a certain amount of time inherently his or her own. This time is valuable. Its value is determined by the quality of usefulness and service into which it can be converted. The work in which one is engaged is this time converter. As a rule, time is paid for in proportion to the ends for which time is used. An hour of a railroad president's time is, for example, worth more than a day of a section hand's time. Again, a skilled surgeon's time is of far more value than the time of a hospital attendant. Perchance the difference is that the one works with his head and the other with his hands. This, however, is not always a safe criterion, for time spent in work of the highest value often receives the least financial reward.

Your time is your own. Your time spent in work is worth money; how much, depends upon the vocation and what you put into it. It depends upon whether you invest your time in routine or creative work, whether you are an automaton or a producer, whether you shirk responsibility or shoulder it. In the last analysis much depends upon the vocation you select. All jobs require time, and all time is valuable. The vocation that will pay you best is the vocation that will use your time most valuably.

Money Not the Sole Criterion

Although any form of work must pay money, money is, however, not the only test. The money which goes with a position, whether it is much or little, does not always indicate the opportunity for service inherent in that position, nor the quality of brain and heart demanded, nor the dignity and prestige attached.

Examples of varying monetary returns.—For example, the President of the United States receives seventy-five thousand dollars a year. There are presidents of corporations who receive one hundred thousand. The Chief Justice of the Supreme Court of the United States, in terms of money, is paid fifteen thousand dollars yearly, while many lawyers in private life make, in the same length of time, fifty thousand. An operatic star may receive in one night thousands of dollars. There are laborers beneath the stars who never receive that much in a life-time of nights.

College athletic coaches make more, or at least receive more, than college professors, a reviewer of books more than a writer of books, those who make us laugh more than those who make us think. Major-Leaguers are

paid more in four months than Major-Generals in twelve. Charlie Chaplin probably makes more than a hundred chaplains. There are records of high-school graduates who are receiving more money than college and university alumni.

And so we might continue. Sufficient comparisons have been given, however, to indicate that unless money is the sole test, big jobs and big money do not necessarily go together. Some of the biggest positions pay the least money, and some of the smallest the biggest money.

The service motive.—Explanations for a situation so anomalous as this throw light upon the whole problem of jobs, money, and motives. Statute and budget limitations fix the salaries of certain positions. Despite these financial limitations big-brained and big-souled men accept judgeships for the justice they may administer, professorships because of the youth they may stimulate, positions of research for the discoveries they may make, pastorates for the good to be accomplished, settlement work for the service to be rendered, calls to the mission fields for the opportunities presented. Prompted by patriotic motives, men and women, during the recent war, voluntarily gave up lucrative positions for opportunities of service paying barely a living wage, or no wage at all. In these instances the service motive is bigger than the money motive.

Habit.—Again, there are men and women in vocations neither from the money motive nor the service motive. They are there as the result of habit. "Habit," writes Professor James in his Psychology,[1] "alone prevents the hardest and most repulsive walks of life from being

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[1]Psychology—Briefer Course. Henry Holt and Company.

deserted by those brought up to tread therein. It keeps the fisherman and deckhand at sea through the winter; it holds the miner in his darkness, and nails the countryman to his log cabin and his farm through all the months of snow; it protects us from invasion by the natives of the desert and the frozen zone. It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again."

Personality.—Again, the same positions may pay more to one man or woman than to another. The human factor must be taken into consideration—personnel and personality are job-transformers. There always has been and there always will be a premium upon hard-hitting perseverance, clockwork accuracy and precision, water-tight dependableness, push, vim, get-up-and-go qualities as over against vacillation, spinelessness of effort, mediocrity, a mere passing-grade of satisfaction. The former qualities always find money-making and service-rendering positions, the latter never. The man who can deliver the goods generally gets paid for the delivery. Personality that is back of the vocation has much to do with the money that comes out of the vocation.

Law of supply and demand.—Then the law of supply and demand operates in placing a higher money value upon some forms of activity and service than upon others. Where there is an immediate persistent demand with a limited number of men and women to fill the positions, there will be perforce an excessive monetary reward for the few who can supply this demand.

A public, craving excitement and amusement-crazed,

demands the brilliant, the spectacular, the thrilling, the sensational, and such a public is accordingly willing to pay those who can satisfy the demand. Cleverness and unusual skill are thus called into command. Professional stars appear on the diamond, the stage, the screen, and the platform and they—many of them—are paid enormous sums.

Such a demand, however, is not the normal demand—it is the unusual, and hence the unusual financial returns. The normal demand is for an everyday, safe-hitting type of plodding perseverance, and because there is a normal demand for this type of service there is, accordingly, a normal remuneration. Vocations through which one's service tends to cool the public pulse, to regird the undergirdings of public morals, to safeguard and perpetuate the ideals of the past, and to ennoble and to enrich those of the future—these kinds of vocations are less spectacular. The immediate demand for the type of service rendered through them is moderate, and hence the pay, in terms of money values, is correspondingly meager. Many men and women are doing well and honestly the real important work of the world in a modest, unassuming fashion, receiving therefor comparatively small incomes, living nevertheless contentedly and simply, on the corner of Sunshine Avenue and Economy Street, making, through their work, life sweeter and better and happier.

There are, then, positions which will pay you big ready money. There are some which will give you, in addition, wide popular acclaim, especially if you can satisfy the intermittent demands for amusement, entertainment, or sensation. There are other vocations which will pay you reasonable ready money, and, besides this, rich satisfaction and everlasting fame if you will satisfy the

ever-present though not so pressing demands for the fundamental and the eternal. Money goes with every good position, but there are other values which should be considered. Money is not the sole criterion of a vocation.

Limitations on the Money-Measure of a Vocation

That money may be put to noble uses no one will deny. To appreciate what service money may render one needs only to look upon the splendid libraries throughout our land made possible largely through the wealth of one man. Then there are scores of educational institutions which have been endowed and professorial pensions made possible through foundations and gifts and legacies. Art galleries and museums have, through gift and deed, become a part of the public heritage. Everywhere in our land and in other lands there are charitable and philanthropic organizations supported largely by public and private generosity. One cannot enumerate nor can one be unmindful of the many unheralded and unknown deeds of charity which have brought cheer and happiness to thousands. Money, rightly used, is one of mankind's best and most useful friends.

The love of money has its dangers.—On the other hand, money has its dangers and its temptations. It is often a stimulator of ignoble motives. To gain money man has stooped and is stooping to every possible device—from petty larceny to hold-ups, safe-cracking, figure-juggling, kidnaping, blackmailing, profiteering—all the crimes of the calendar. Rarely does one pick up a daily paper without finding some record of crime growing out of a desire for or a lack of money. If love

of money is not the root of all evil, it is certainly the root of much evil.

Literature, profane and sacred, displays the dangers of money, as well as the good which money may accomplish. The Prince of Morocco, deceived by the lure of gold, discovered that "All that glisters is not gold." The Prince of Arragon, choosing silver, found

> "There be fools alive, I wis,
> Silver'd o'er, and so was this."

Bassanio looked beyond the gold and silver and found Portia. Cassius died a semi-suicidal death because he believed his cause lost since the noble Brutus had rather "coin his heart, drop by drop" than accept bribes to pay his legions. Before the little child wandered into his home money had made a miser out of Silas Marner. Before he found the Holy Grail Sir Launfal's castle of wealth "rebuffed the gifts of the sunshine free." Until he recognized that the quality of mercy was not strained avarice led Shylock to demand his pound of flesh. Earnest, with his true insight, lost little time in recognizing the fact that Mr. Gather Gold was not the image of the Face on the mountain. Petty, unscrupulous money greed has stigmatized forever the character of Uriah Heep.

Love of money lost Gehazi his position and substituted in its place the leprosy of Naaman. Ananias and Sapphira kept back a part of the price which was received from the sale of their land, and both fell down and gave up the ghost. The fertility of the plain led Lot to pitch his tent toward Sodom, upon which city fire and brimstone soon thereafter fell. The young man went away from Jesus sorrowfully, for he had great possessions.

Jesus refused a kingdom of wealth that he might establish a kingdom of ideals.

How Much Money Should a Vocation Pay?

We have conceded that in order to satisfy economic demands a vocation must pay in terms of money. We have recognized that muscle and energy and time have money values. And we have concluded that money is not the sole criterion in choosing a vocation. The question before us now is, How much money shall a vocation pay?

No absolute standard.—On this point there are many reasons why one cannot well dogmatize. For example, standards of living vary. Not only so, but the cost of living fluctuates. Again, the social demands of one position are not the same as those of another. It is true, too, that the tastes of one family may be simpler and more easily satisfied than the tastes of another family. With certain positions there may be accessories, as, for instance, opportunities for additional work, a bonus, commission, dividends, etc.

Then again, living expenses in a city may be larger than living expenses in a smaller community or in the country. In view of these considerations one, rather than attempting to dogmatize, must follow general principles and deal with averages instead of individuals.

Various estimates have from time to time been made. War came along, however, and shot to pieces these estimates. Soon after the war, when the high cost of living was probably at the crest of the wave, for this generation at least, an estimate was made by the chief of the Bureau of Labor and Statistics. This estimate reckoned that an unmarried man could "get along" on

one thousand dollars a year, and an unmarried woman on one thousand and eighty-three dollars. This estimate placed the minimum expenses of a family of five at twenty-two hundred and sixty-two dollars per year, divided as follows:

Food	$773.93
Clothing	513.00
Housing, Fuel, Light	428.00
Miscellaneous	546.00

While this estimate is not submitted as a standard, it may, however, serve as a guide under present conditions. It will readily be seen that it is difficult and well-nigh impossible to say just how much money a vocation must pay. One point, however, is clear, and that is that a vocation must yield an income within which one can live, for it is certain that one cannot, with justice to others, live without it.

Intangible Values

A vocation without money attracts few men. A vocation which pays in terms of money only should attract no real man. To be sure, money is a necessity. It does not always supply the real necessities. Money is a fundamental though there are some of the fundamentals of life which it cannot buy. Money is like oil: too little, and there is friction; too much, and the machinery clogs; just enough, and there are smoothness and efficiency.

You cannot live by bread alone. You are more than a physical being. You have an æsthetic and a spiritual nature. You lose half of the value of life and two thirds of its significance and meaning if your higher nature is undernourished, dwarfed, and starved. Unconsciously

you may select a vocation which, through its very exigencies, may deprive you of some of these indispensable though intangible values. Some of these come through your contact with nature, through the culture of the past, and through the influence of religion.

Nature and its values.—Wordsworth in one of his sonnets exclaims:

> "The world is too much with us; late and soon
> Getting and spending we lay waste our powers:
> Little we see in nature that is ours;
> We have given our hearts away, a sordid boon!"

Nature is opulent with values. There is a wealth of meaning that ought to be yours. Directly nature may not put money into your purse. Indirectly it may, however, for its bounty and generosity should prove a stimulus to your productiveness as well as an incentive to serve. Nature too may help you conserve and further develop your sense of the æsthetic and the beautiful. "The heavens declare the glory of God, and the firmament showeth his handiwork." Nature is a model of work and a model for workers. Furthermore, nature may soothe your tired and overstrung nerves and regird you for further creative effort. Bryant in his "Thanatopsis" interpreted thus one of nature's values:

> "To him who in the love of nature holds
> Communion with her visible forms, she speaks
> A various language; for his gayer hours
> She has a voice of gladness, and a smile
> And eloquence of beauty, and she glides
> Into his darker musings, with a mild
> And healing sympathy, that steals away
> Their sharpness, ere he is aware."

Beware of the vocation that so involves your time and saps your energy that you have little desire or inclination to commune with the Infinite in the marvelous language of beauty and loveliness with which you are surrounded!

Cultural values.—You are the heir of all the ages in the foremost files of time! The riches of the past are yours. Their dividends are more valuable than the dividends of stocks and bonds. Sell not, through some mediocre job or through some vocation unworthy of your opportunity and talent, your stock in the culture of the past!

How bare and barren life would be without time and opportunity to read and to enjoy! Literature is like an immense vault into which the wealth of the past has been stored. You know the combination which unlocks this vault. Let not any vocation, with its material demands, cause you to forget or make you neglect to apply this combination. Literature is like a highway that leads into the remotest past. On this highway live the real kings and queens of the ages, and they are constantly at home to those who call. You have learned to travel this highway. Let not a vocation turn you too much in other paths. "Reading makes the full man," said Bacon. The printed page keeps you in touch with the thought of the world past and present, and thus you keep abreast with your profession or calling.

Sculpture and painting and other forms of art represent also the culture of the past. There is stimulus and inspiration in every form of artistic creation. In some mysterious way the highest forms of art play upon the inner urge and you are inwardly moved to redouble your creative energy and to improve your talent. Keep

unbroken, then, your connection with those values which come through culture and the immaterial wealth of the past.

Religious influences.—A religious heritage is yours too. It is a heritage purchased not with gold but, rather, through martyrdom, sacrifice, and fidelity. How foolish and unwise it would be to choose a vocation through which you could not freely draw upon and reinvest a value more precious than rubies and with which the gold of Ophir is not to be compared! Beware that your vocation does not infringe upon the sacred rights of a God-given Sabbath day of rest and worship and service. Do not tie yourself down to the treadmill task which makes Sunday a day which must be given over wholly to physical rest and recreation. You cannot possibly do your best work or achieve your highest measure of success without the stimulus and the compensations and the motive-giving impulses which religion alone can yield.

If your vocation is one through which you can advance the interests of the higher kingdom—the moral and the spiritual—you need have little fear for a lack of those things which constitute and make up the lower kingdom—the physical and the temporal. The Master recognized the value and necessity of money and the need of those things which money alone can buy. Nevertheless he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

CHAPTER III

THE WORLD'S WORK AND WORKERS

In his book, How to Choose the Right Vocation, Holmes W. Merton discusses fourteen hundred and six vocations made up of three hundred and sixty-two professions, arts, and sciences; three hundred and forty-four commercial enterprises and businesses; seven hundred trades and skilled vocations. The total number of separate classes of gainful occupations listed in the Occupational Index of the United States Census totals nine thousand three hundred and twenty-six.

One does not lack, then, a variety of vocations from which to choose. The question is, rather, out of such variety how shall one make a wise selection? With a view toward finding help in answering this question, let us consider briefly certain facts about the world's work and its workers.

Distribution of Vocations

To indicate the general types of work and workers a table showing the distribution of population in the United States, ten years of age and over engaged in gainful occupations, will be of service. This table is reproduced from the World Almanac of 1920, though the figures are based on the 1910 census. Doubtless the 1920 census will reveal relatively the same proportionate figures. The occupations listed in this table, it will be noticed, represent only classes of workers numbering 100,000 or over.

POPULATION 10 YEARS AND OVER, IN GAINFUL OCCUPATIONS—1910

(By Classes of Workers Numbering 100,000 or Over)

Occupation	Male	Female
AGRICULTURE		
On farms, gardeners, etc.	10,325,999	1,789,338
Lumbermen and raftsmen	113,999	37
Stockmen	112,937	2,559
EXTRACTION OF MINERALS		
Coal-mine operatives	613,519	405
Other mine operatives	225,003	141
MANUFACTURING AND MECHANICAL INDUSTRIES		
Blacksmiths	232,957	31
Brick and stone masons	169,387	15
Builders, building contractors	173,573	849
Carpenters	817,082	38
Compositors, linotypers, typesetters	113,538	14,051
Electricians, electrical engineers	135,427	92
Engineers (stationary)	231,031	10
General and not specified laborers	853,679	15,799
Blast furnaces, rolling mills	201,030	1,362
Other iron and steel works	199,781	4,252
Saw and planing mills	258,361	1,781
Machinists and millwrights	478,713	73
Manufacturers	230,809	4,298
Iron molders, founders, casters	112,070	52
Painters, glaziers, and varnishers	273,060	381
Plumbers, gas and steam fitters	148,304	.....
SEMI-SKILLED OPERATIVES		
Other iron and steel works	188,662	18,757
Shoe factories	121,744	59,266
Textile workers	288,221	354,039
Total not otherwise specified	1,626,602	814,933
Tailors and tailoresses	163,795	40,813
TRANSPORTATION		
Draymen, teamsters, expressmen	408,396	73
Laborers (steam railroad)	539,920	3,248
Laborers (not otherwise specified)	180,468	.....

Occupation	Male	Female
TRADE		
Clerks in stores	275,589	111,594
Commercial travelers	161,027	2,593
Real estate agents and officials	122,935	2,927
Retail dealers	1,127,926	67,103
Salesmen, saleswomen (stores)	626,751	250,487
PROFESSIONAL SERVICE		
Clergymen	117,333	685
Lawyers, judges, and justices	114,146	558
Physicians and surgeons	142,117	9,015
Teachers (school)	118,442	476,864
DOMESTIC AND PERSONAL SERVICE		
Barbers, hairdressers, manicurists	172,977	22,298
Bartenders	100,984	250
Boarding and lodging house keepers	23,052	142,400
Launderers and laundresses (not in laundry)	13,693	520,004
Nurses (not trained)	15,926	110,912
Cooks	117,004	333,436
Other servants	102,151	935,849
Waiters	102,495	85,798
CLERICAL OCCUPATIONS		
Bookkeepers, cashiers, accountants	299,545	187,155
Other clerks (except in stores)	519,641	120,504
Stenographers and typewriters	53,378	263,315
Grand total gainfully occupied	30,091,564	8,075,772
Total population 10 years of age and over (1910)	37,027,558	34,552,712

Division of labor.—It will be observed that the forty-eight classes of workers listed in this table are divided into nine larger divisions of work. A wide range of human endeavor is thus represented. What per cent of these workers, for example, are producers? What per cent work with hands, what per cent with

head, what per cent with heart as well as with head or hands? These questions are asked, however, not with any intention of disparaging one class or magnifying another class of employment by comparisons. The world's work must be done. All honest labor is honorable, and every honest laborer is worthy of his hire. In Browning's Pippa Passes, Pippa sings,

> "All service ranks the same with God—
> With God, whose puppets, best and worst,
> Are we; there is no last nor first.'

There are, however, degrees of labor and of service according to capacities. Training, opportunity, advantages, aptitudes determine, to a large degree, service capacities. There is wastage when ten-horse-power-service capacity is harnessed up to one-horse-power opportunity. Talent buried beneath the wrong vocation will not yield interest compounded like talents at work through better adapted and more suitable callings. The point of chief concern, therefore, is to find the right vocation. If the work which you are called upon to do through this vocation is the ordinary, commonplace, everyday work of the world, well and good. Should it be work representing a higher range of service in which workers are few, so much the better. The dignity of labor is in the spirit of the laborer. The quality of service is in the motive which prompts you to serve and the preparation which is back of your service.

Let us examine now some of the main divisions of the forty-eight classes of vocations listed in the table. Perchance your field of usefulness may suggest itself through such a study.

Manufacturing and Mechanical Industries

Vocations in the manufacturing and mechanical industries are numerous, and they are inviting. In this field of endeavor there are steady jobs, convenient hours, regular pay, and a full dinner pail. Merit is recognized. The rungs in the ladder of promotion are not far apart for those who make good on the rungs on which they are already standing. Many of the heads of big business and the captains of industry have worked their way gradually up to such positions.

A list of salaries for executive and managerial positions of an industrial enterprise employing thousands of employees is herewith reproduced from a recent number of the American Magazine:

Position	Range of Annual Salary
General Manager	$25,000 to $50,000
Sales Manager	15,000 to 25,000
Treasurer	10,000 to 15,000
Comptroller	10,000 to 15,000
Superintendent	6,000 to 10,000
Assistant Sales Manager	10,000 to 15,000
Field Assistants to Sales Managers	6,000 to 8,000
Factory and Office Supervisor	4,000 to 6,000
Purchasing Agent	4,000 to 8,000
Patent Attorney	5,000 to 7,000
Employment Manager	4,000 to 6,000
Welfare Director	3,000 to 6,000

Alluring prospects.—Not only from the standpoint of money, but in the very process of manufacturing, producing, building, and constructing there is a fascination. The pull grips a young man especially. Here is the

chance to apply experiments tested out in the laboratory, to try out formulas of mathematics and the principles of physics. There is a demand for a better type of engine. An improved model quickly replaces an automobile already on the market. A perfected airplane will revolutionize transportation. There are fortunes yet to be made out of by-products.

This is an industrial age. The call to ambition is loud and strong. Scientists tell us that we are just upon the threshold of the marvels of electricity. For industrial purposes over two hundred and four million tons of coal are consumed in a single year. Only thirty per cent of the water power in our land has been harnessed. Yet turbines are revolving and long distance wires are alive with power. In distant cities motors are being installed, transportation is speeded up and factories are driven to put on night shifts. Why should not such an age make its appeal? Why should not young men, as did the hero of Tennyson's "Locksley's Hall," desire to join

"Men, my brothers, men the workers, ever reaping something new;
That which they have done but earnest of the things that they shall do."

The leaven of the spiritual needed.—And yet we must not forget that there are values other than material. Nor must we lose sight of the fact that all machinery is not to be found in factory, shop, or mill. We must not be unmindful that there are products and fabrics other than those which are manufactured in the mammoth industries of our land. There are by-products other than those which have a purely commercial value.

To be sure, man's body is not a factory, nor is his brain an engine, nor his heart a machine. The Scripture tells us, however, that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. After all, are not these qualities of the most worth and value? Is not the world in need of such qualities? Where else are they made other than in the human heart?

Who other than the Creator has made these marvelous beings of ours, more delicate and intricate than any machine yet devised by the human brain? Where else throbs the dynamo of the universe other than in the heart of God? And has he not surrounded us with invisible wires of his love and protection and care? How helpless the automobile without power, the engine without steam, the motor without electricity! How helpless man without God! Connect up the wires. Can the maximum efficiency of the mind and brain and heart be obtained other than through the help of Him who endowed us with these potentialities of power?

Go in, then, if you decide this is your field, for the manufacturing and mechanical industries. Remember, however, that there are moral and spiritual values and that there is a demand and a need for these in the world to-day. Remember, too, that these are products of human life touched by the power and the spirit of the divine. Become, then, the employee of those institutions which endeavor to relate the divine to the human. Our homes must be the producers of virtue and purity and innocence. Our schools must make for honesty and integrity and uprightness. Our churches must inculcate into the heart and life of our nation the fundamental principles of Christianity. Out of the enormous

wastage of time and talent by-products of eternal worth must be fashioned. Choose that vocation in which you can be a producer in terms of values moral and spiritual!

The Legal Profession

Law is an honorable profession and a noble calling. It offers manifold opportunities for service. Law throws its protecting arms about defenseless widows and fatherless children. Law defends the innocent and punishes the guilty. Law safeguards property and protects individual right. To uphold the dignity and the majesty of the law is therefore to serve well one's fellow man.

Furthermore, in the legal profession there are, in many instances, salaries sure and certain and fees large and frequent. Law, too, is a gateway into politics, a stepping stone to leadership in affairs municipal, State, national, and international. The Senate and House recruit from the ranks of the legal profession. There always will be a demand and a place of honor in the annals of a nation or country for fearless and upright judges, for sincere and honest interpreters of the law, for the stanch defenders of sacred constitutions.

The Christian motive at work through the law.—The legal profession, then, always will take high rank with the other leading professions. On the other hand, however, must we not remember that we need to minimize as far as possible the necessity for law? Is not our pathway, individual and national, safer in proportion as we diminish the tendency to theft, hate, and crime? Is it not more advantageous to prevent trouble than to get men and women out of trouble? Is it not far wiser to preserve innocence than to prove guilt? Is it not more to our credit to change human nature for

the better than, as is so frequently the result of certain interpretations of law, to encourage less worthy tendencies of human nature?

In addition to the demand for lawyers who can interpret the civil law there is an equal demand for men and women who can interpret and uphold the moral law. The law of the Lord is perfect, and such law needs a wider and a larger interpretation. There are divine rights as well as human rights; the former needs as stanch defenders as the latter. Would not a better type of fathers and mothers tend to abolish our juvenile courts? If we could improve our homes, could we not the more easily do away with our reformatories? As we strengthen our churches would there not be a corresponding tendency to empty our prisons? As the fundamental principles of morality and religion are taught and lived, could we not in an earlier future turn our penitentiaries into hospitals and do away with our jails?

The test of a lawyer.—The advice of our Saviour to a lawyer upon one occasion is advice of the most wholesome character to men and women in every profession and in every walk of life. "What shall I do to inherit eternal life?" asked a certain lawyer. Jesus "said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus "said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Then followed one of the most beautiful of all parables, the parable of the good Samaritan, concluding with this searching question: "Which

now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showeth mercy on him. Then said Jesus unto him, Go and do thou likewise." There is an overwhelming demand to-day for men and women not only in law but in every profession to practice Good Samaritanism. Beware of the vocation in which you cannot so practice.

Mining Engineering

Typical of another class of vocations is that of engineering, among the branches of which mining engineering stands out prominently. The extraction of minerals and ores from the earth is an important and fascinating calling. Mining engineering appeals especially to young men. It is distinctly a man's profession. It offers a vigorous and inviting career. It is a vocation that commands excitement on the one hand and on the other financial returns. Schools of mining engineering are crowded with young men studying the principles of acid reactions, heat, pressure, dynamics, hydraulics, eager to get into the field and to distribute over the earth that which nature has buried underneath its surface.

Opening up other mines.—There are, however, undiscovered diamonds in the rough buried beneath the rugged exterior of humanity. There are rich veins of human nature yet untapped. There is an abundance of latent energy stored up in the lives of men and women waiting to be released, utilized and converted into human warmth and heat and power. There are forces here which once set at work will tend to dispel the moral and spiritual chill in many homes and to light up the dark places in our own and heathen lands.

To discover and polish these diamonds, to open up

these rich veins of human nature, to release these dynamic human energies, engineers of the mind and heart are needed as well as mining engineers. Jewels and pearls of human nature—to find and discover such is to increase the real wealth of the world.

The Medical Profession

Few callings are worthier or more noble than the call to medicine in one of its various forms. Possibilities of the further growth and development of medical science make this profession appeal strongly to young men and women. In the seventeenth century Harvey discovered the circulation of the blood. In the eighteenth century Jenner determined the value of vaccination as a preventive of smallpox. In the early part of the nineteenth century the use of anæsthetics as a specific against pain in surgical operations was tried and found to be safe. The science of bacteriology is now being carefully studied, and the profession generally accepts the germ theory of disease as proven. The X-ray has made further strides in medical science possible, while improved clinics and laboratories make the call to medical research even more inviting.

The privilege of the physician.—To relieve pain and suffering, to bring back to health and strength the sick and the diseased, to restore bones broken and injured, to repair nerves shattered and overstrained, to remove obstacles that impair usefulness and service, to give life its best and fairest start in life, to exterminate disease, to destroy deadly germs and microbes—where is to be found a service more worthy or a laborer worthier of his hire? All honor to young men and women who, in order to render such service to humanity, are willing to undergo

the long and arduous necessary training. We admire them, for few of us would like to live in a land without physicians, nurses, and hospitals.

One thinks, however, of the vast areas of territory in lands foreign where there are neither doctors, dispensaries, nor hospitals. In our own, as well as in other lands, sin and disease go hand in hand. Healthy moral lives everywhere tend to insure equally healthy physical lives. If an ounce of prevention is worth a pound of cure, complete prevention is worth all cures. There is a call, then, for physicians and surgeons and nurses in the moral and spiritual world. Men and women are needed who will be willing to prepare for this kind of service as faithfully as the regular physician prepares for his service. With our churches as well equipped as our hospitals, and our training schools for the religious and moral nurture of our children on a par with our laboratories and clinics, would not the moral and spiritual life of our land be marvelously healthier, more robust and vigorous?

"Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or look we for another? Jesus answered and said unto them, Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." The demand to-day is for physicians and teachers and ministers with the spirit of the Master Physician, Teacher, and Minister. To possess this spirit is to insure a high degree of success.

Agriculture

From this table it also will be seen that agriculture is the occupation in which the majority are engaged. This is not only true in our country; it is true in practically all countries. Agriculture is the oldest of occupations, especially so if we include pastoral occupations. Furthermore, agriculture is the occupation which makes all other occupations possible. Indeed, Merton, in his book already referred to, makes it the chief occupation. Thus he writes:[1] "But all of these vocations are, in the last analysis, of secondary importance compared with the great vocation of scientific agriculture-farming which includes gardening and fruit-raising. Civilization itself is dependent on the farmer's sticking to his job and making a success of it."

Other fields to cultivate.—This study does not for a moment minimize or discount the value, the importance, or the necessity of agriculture. The soil must be tilled, man's physical body must be nourished. It is freely admitted that agriculture is the foundation upon which our economic life is builded. It is not the soil of nature alone, however, that must be tilled, nor man's physical body only that must be nourished. The soil of human nature needs to be tilled, subsoiled, enriched. Rocks of prejudice and selfishness must be removed. Weeds and briars of passion are to be dug up, seeds of kindness and good-will sown, the principles of honesty and uprightness and integrity implanted.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: Some fell upon stony

[1] How to Choose the Right Vocation. Fourth Edition. Funk & Wagnalls.

places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But others fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold. Who hath ears to hear let him hear."

Making your choice.—Agriculture is important, human culture equally as important. Twelve million people in the United States engaged in agriculture, how many in the culture of the mind and the heart?

Is agriculture or medicine or mining industries the man-size or woman-size vocation for which you are best fitted? Can you make adequate preparation for agriculture or medicine or mining engineering or law or manufacturing or one of the mechanical industries? Are the opportunities therein, the associations connected therewith and the financial and other returns therefrom all that you desire? Can you, through one of these professions, attain unto your fullest growth and render to society your largest measure of service? If so, you will make no mistake if you prepare for the one of your choice and make that the medium of your contribution to your generation.

Since, however, the issues are so far reaching, and since your whole future in a large measure hinges upon the right vocational choice, is it wise to come to a conclusion before all of the evidence is in? Are not open-mindedness and the spirit of investigation important factors in every wise choice? Would it not be well, then, before coming to a final choice, to consider the vocations

which so important an institution as the church has to offer? Perhaps here you may find the one supreme vocation through which you can reach your own highest development, attain to the fullest satisfaction, and render the supreme measure of service to others.

CHAPTER IV

THE CHURCH AND ITS WORK

In the work of the world, which the preceding chapter has discussed, the church has an important and a definite share. Though different, perhaps, in many aspects from other phases of endeavor, the church's share in the work of the world is nevertheless work. Furthermore, it is work which must be done by men and women rather than by machines and machinery.

Some of this work of the church is voluntary and unpaid. Much of it, however, is not only remunerative; it is work which demands the full time and thought of many men and women. There are, therefore, certain distinct vocations within the church. We come now, and for the remainder of these studies, to consider these vocations.

It will be of advantage, first of all, to understand what is meant by "the church." We can understand then to better advantage the nature of its work.

The Church

There are to-day many churches. There is, however, one Christian Church. This church is the church of the Christian religion. This church had its origin in the first century. Pentecost was its birthplace. Its first leaders were the disciples of Jesus. Upon the principles which Jesus taught these disciples founded the church. Jews were its original members. In its membership, however, Gentiles were soon included. Under perse-

cution the Christian faith spread rapidly. Accordingly, the church, the exponent of this new faith, grew ir proportion.

At first, the church which gave expression to the teachings of Jesus, was a simple brotherhood, holding its meetings in private homes. In the second century churches were built and ministers were employed. With the growth of civilization the church grew. As the exercise of the freedom of the will developed creeds came into being. As individual judgment found wider range of expression, beliefs were molded and crystallized. Personal freedom of choice found expression in this faith and that. Denominations arose; churches multiplied.

During this process of evolution and growth the church naturally has made mistakes. Errors have crept in. Dissents have arisen. Beliefs and doctrines have been disputed and fought for. The church to-day as a human institution is far from perfect. It has its frailties and its weaknesses. Nevertheless, the underlying fundamentals of the Christian Church remain inviolate. Even though idealistically perhaps, the Christian Church stands nevertheless for the fundamentals of Christianity, and it is this Christian Church rather than any particular church, creed, or denomination that is understood in these chapters as "the church." Irrespective of denominations it represents that innumerable company of men and women throughout the world who, in loyalty to Jesus Christ, are banded together in the promotion of those principles which he came to teach.

The Work of the Church

The work of the church is on a vast scale. It is far-reaching in its intent and its content. It therefore

assumes many forms. These forms of work find expression through many kinds of ministry. Through its multiform ministry the church serves humanity. We consider, then, briefly this ministry of service.

The ministry of service.—The work of the church is, in the first place, a ministry of service. Ministry is service. It is the rendering of service prompted by the highest altruistic motives wherever there is human need for such service.

Its model of ministry is found in the earthly ministry of the Head of the church, our Lord and Saviour Jesus Christ. He went about doing good, ministering to the needs of humanity wherever he found humanity in need. Sometimes it was to the moral and spiritual needs of man that he ministered. Again it was to his physical needs, his intellectual needs, or his social needs.

Accordingly, the church, in keeping with its example and model, does its work to-day through the ministry of preaching, the ministry of education, the ministry of medicine, the ministry of social service, as well as through the ministry of publication and other forms of ministry. The frontispiece of this volume illustrates these phases of ministry. Subsequent chapters will discuss each one in detail, pointing out the vocations to which each gives rise. The point that is stressed here is the fact that the work of the church is the work of ministering to man in terms of his deepest and most fundamental needs.

The Need for Such Ministry

Does the world need to-day the ministry of the church? Does our own land need such a ministry? Does the ministry of the church represent a distinct

part of the world's work? Can you through one of the phases of its ministry do a man's full share of the work of the world? Let us inquire.

Demand for ethics and morality.—In our business life we recognize that honesty is the best policy. Furthermore, in advancing the social order we realize the necessity for the dependability of mankind. We believe, too, that in all of our life and activity the spirit of fair play should have undisputed sway.

Again, that ethics and morality are demanded in every walk of life no one will deny. Accordingly, we have institutions which stand for the promotion of honesty, integrity, and fair play. There are, besides, various organizations whose aim it is to tone up and quicken the moral and ethical life of mankind. There are also agencies which place emphasis upon clean, wholesome living. Representatives of all of these may be mentioned—the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, ethical culture societies, and the like.

Not only so, but in order further to promote these values there are lodges, orders, brotherhoods, philanthropic societies, Red Cross organizations, Boy Scouts, Camp Fire Girls, foundations, settlements, promotion and welfare agencies, leagues, and similar organizations. In addition, business and commerce are wonderfully strong forces in compelling obedience to high ethical standards. Then we have asylumns, eleemosynary institutions, and charitable organizations. All of these agencies are working for the general good and for the advancement of public welfare and happiness. They hold, therefore, important places in our social life.

Emphasis upon spiritual values.—It is well that

we have all of these institutions and agencies. However, to respond to and to achieve the best and highest life, life must be touched at points deeper than is the nature and power of many of these agencies to touch life. While we recognize that honesty is the best policy, we know that principle is better than policy. Although sound morals represent a high order of development, we understand that spiritual values represent a higher plane than merely moral values, and that the highest morality comes only out of the Christian motive.

Then again, there is prevalent a tendency to employ in our business and social life misleading phraseology. For example, cowardice is sometimes interpreted as suavity and tact; subtlety frequently masks under the guise of prudence; lust is looked upon as love; crookedness is called cunning, chicanery is labeled skill. Again we know that the State says that a man must not steal, that he must not kill, that he must not wreck the homes and happiness of others. We know, too, that the State does not say, and cannot say, that a man must not covet, that he must not hate, that he must not lust. We know also that these tendencies are present in our social order, and that unless they are checked inevitably such desires and passions lead to theft and murder and crime and adultery.

Spiritualizing the social process.—In view of these considerations we are brought face to face with the fact that we need something which, by their very nature, these other institutions and agencies cannot supply, and this is neither to discredit nor to undervalue these institutions. We need something that will reach into the very roots of human nature, something that will strike into the fundamental principles of life, touch the hidden springs of

action, purify motives, motivate conduct, change attitudes. We need to inculcate a stronger adherence to divine law. We need to premiumize spiritual values rather than merely emphasize moral and ethical values. In other words, we need to spiritualize the whole social process, and how may this be better done than by holding constantly before society and by indoctrinating into society a holy ideal? Since the church, as no other single institution, is committed to a holy ideal, the church, therefore, more than any other single institution is responsible for holding such an ideal before society.

Not always perfectly done.—The work of the church, then, is a work which involves the spiritual welfare of mankind. This does not mean to say, however, nor does it say, that the church always has accomplished to the best advantage its work, or that it is now fully doing so. Unfortunately, the church has, many times, failed. Because of this fact some of the institutions already referred to came into being. It does not necessarily follow, however, that these institutions will tend to go out of being as the church measures up to its responsibility. These institutions are supplementary agencies depending for their success on the spiritual factors which the church represents. To magnify the church is, therefore, to magnify all agencies which exist for the best good of mankind and to minimize those which tend to thwart the best interests of mankind.

Work of the Church not Fully Appreciated

The work of the church is not fully appreciated. In fact there is too frequently, on the one hand, a negative attitude toward the church, and, on the other hand, an

indifference with regard to it. There are many reasons which account for this attitude and indifference.

Reasons why the church is not appreciated.—First of all, the very fact that the church has not always measured up to its responsibility has much to do in accounting for this attitude. Again, an indifference on the part of the church has fostered an indifference toward the church. Furthermore, other interests are crowding out church interests. Sunday is losing its erstwhile sacredness and holy significance. The Sunday newspaper, the automobile are among the interests which are drawing attention away from the church.

Another reason touches directly upon our problem of certain modern *vocations*. Some vocations command all of one's time and energy for six days in the week and until late Saturday night, and hence, for these, Sunday comes to be a day of physical recreation rather than a day for spiritual re-creation. There are positions, too, which necessitate Sunday work. The interests of other callings are incompatible with church interests. Still other positions or professions pay good money, which in turn so satisfies all apparent desires and provides all material comforts that one tends to forget about the deeper desires and the more fundamental comforts. History testifies, and individual experience corroborates the testimony, that material prosperity has time and time again been at the expense of moral and spiritual bankruptcy. Even the wisdom of Solomon checked not the moral ravages of wealth, and prosperity and lasciviousness made the once boasted Roman legions cower before the sturdy barbarian.

Not only do reasons account for this negative attitude toward the church, but *excuses* tend to encourage this

attitude. Shallow minds find satisfaction in cheap criticism. It is easier to make excuses for nonchurch participation than it is to participate in the work of the church. One man argues: "I have everything that I need. Why concern myself about religion and the church?" Another man exclaims, "I am a whole sight better than many in the church, and I'll not be a hypocrite."

But there is an additional factor. This is found in the fact that when we think of the church we have a tendency to think of *a* church rather than *the* church; of some local church rather than the universal church; of the church as it *is* rather than the church which we *might make it to be;* of the church militant rather than the church triumphant; of the church of man rather than the church of God. And in so doing we miss the wider vision of our own debt and responsibility to the church!

Results of nonappreciation.—And so, as a result of this wholesale unappreciative attitude toward the church, the church has, on the part of many, come to be looked down upon rather than up to; its faults have been more freely magnified than its virtues exemplified, its human weakness emphasized more than its divine significance realized. To be sure, the church, like any other institution, must submit to evaluation tests and take its rating according to these tests. In this evaluation not only must its shortcomings be considered, but the contribution of the church to human welfare and happiness, as well; its incentive to sacrifice and heroism and achievement; its inner urge to devotion and duty and godly living; its inspirational appeal to poet, musician, and artist; its contribution to civilization and progress.

The church compared with other institutions.—

Let us freely admit that as a human institution the church is not perfect any more than is a bank, our school system, or even our state. Nevertheless, the church has its definite and indispensable work to do just as these institutions have their work to do. We cannot get on materially without money and so we need banks, even though a bank is sometimes mismanaged, and even though banks frequently fail. We believe in education, and we are therefore forever constructively engaged in improving our schools, which are far from perfect. To be sure, our democracy is likewise far from perfect. Yet what red-blooded sane American citizen would be willing to exchange our government for Bolshevism on the one hand or socialism on the other?

We know that money is most effectively handled through a bank, that education is more proficiently gained through a school, and that the highest type of citizenship is fostered by the state. In accordance with this same principle, we believe that the healthiest type of religion is nourished by the church, and that the nearest approach to God may be made within the fellowship and cooperation of the church. As we perfect the church the work of the world will be more perfectly done and men will rise to new levels of spiritual power and achievement.

The Church and Its Ideal

What is the pattern for the work of the church? From whence comes its motive power? What product is it giving to the life of the world? What is its controlling ideal?

Its pattern for work.—Jesus Christ, the Head of the church, has furnished the model for the work of the

church. Jesus Christ came to save, and the world to-day needs to be saved. He came not to be ministered unto but to minister, and mankind needs to learn anew how to minister and to serve. He came not to destroy but to fulfill the law, and the fulfillment of law civil and moral means happiness and prosperity. He came that we might have life, and life in its fullness and completeness is the highest end of man's being and existence. He came, in other words, to bring to the world the gospel of which the world in all phases of its work is in most need.

The church is the divinely appointed medium through which the gospel of Jesus Christ is to be given to the world. The church is the communicating trench through which the messengers of the gospel, the soldiers of the cross, are to pass to the conquest of every man's land and to victories splendid over the common enemies of sin and ignorance and laziness and cowardice and everything that interferes with the fullest and completest accomplishment of the work of the world. However filled up or imperfect this trench may be, to the church as to no other single institution, nevertheless is committed the task of representing and standing for the ideal of Jesus Christ and of bringing this ideal to bear upon the life and work and happiness of the world.

What this ideal has meant to the life of the world.—What has the ideal of Jesus Christ as interpreted and represented through the church meant to the life and thought and work of the world? How dare one in a paragraph, a chapter, in a book or even many books, try to enumerate? Only brief suggestions are given here.

The coming of Jesus Christ into the world changed

chronology—it marked a turning point in world history. Since his coming and because of his coming the work of the world has been revolutionized. To woman dignity and prestige have been given and to mankind religious liberty and freedom. The shackles of human slavery have been broken and the steellike bands of personal habit have been forged. Thus liberated the spirit of man and woman has been free to attain unto higher reaches of progress and development and add thereby to the more enduring work and achievement of the world.

The ideal of Jesus Christ, more than any other single ideal, was responsible for the overthrow of feudalism and the abolishment of serfdom. More than any other ideal, too, it has championed the rights of democracy and exposed the viciousness of aristocracy. In heathen lands the ideal of Jesus Christ, as exemplified through his church, is substituting for debasing superstition, ignorance, and tradition, uplifting faith, hope, and enlightenment.

Through all of the modern ages the church has been sowing the seeds of the gospel. The Reformation, the Declaration of Independence, labor reforms, suffrage, brotherhood, and prohibition are a few of the outstanding harvests. Hospitals, dispensaries, orphanages, charitable institutions—who will deny that these are the outcome of the ideals for which the Saviour stood, and that the church, more than any other single agency, has been the interpreter of these ideals?

Work of the church not completed.—Has the work of the church been completed? Has the ideal of Jesus Christ thoroughly permeated the life and thought of the world? Has the work of human brotherhood and redemption been fully achieved? Has the gap be-

tween capital and labor been completely bridged or closed? Are the extremes between poverty and wealth yet too far apart? Has man measured up to the highest degree of his spiritual achievement? Is the world as perfect a place in which to live and work as it may be made to be?

To ask these questions is but to reply in the negative. Will any one deny, however, that the surest and safest way to bring about an affirmative answer to these questions is through application to the life and thought of the world the principles and truths of Jesus Christ? As imperfect as it may be, the church is the best medium which is in existence for the transmission of these truths and principles to the needs of humanity. The work of the church is therefore not yet completed.

Accordingly, there is an urgent and an imperial call to men and women strong of heart, stalwart of spirit, vigorous of intellect, bold of faith to resolve here and now that Jesus Christ shall not have died in vain, and that they dedicate themselves now, through one of the phases of the ministry of his church, to carry on the work so heroically and splendidly begun, that his ideal shall not perish from the earth.

CHAPTER V

THE CHURCH ORGANIZED FOR WORK

The church touches life and human relations at a multitude of different points. It works on a vast comprehensive scale, and its enterprises are varied and highly complex. Naturally, therefore, thorough organization and well coordinated machinery are imperative. It is the purpose of this chapter to indicate some features of the church's organization for work.

Denominational Organizations

The Christian Church exists in two broad divisions, namely, Protestant and Catholic. In this country the Protestant Church is divided into denominations numbering, in all of their subdivisions, about two hundred.

Why denominations?—Why denominations—at least, why so many denominations? Why this separation and disagreement on so vital a matter as religion, and especially the Christian religion, based as it is on so simple a foundation as the teachings of Jesus? Why not just one great Christian Church? Why not just one Protestant Church?

First of all, we may admit that there are too many denominations. We may say that there are not two hundred different varieties of religion answering to the different denominations. We may also safely conclude that no one (nor few) of the denominations is the repository of ultimate religious truth and that the others

mistakenly rest on a foundation of error. We may rightly call attention to the fact that upon the great fundamentals of religion, the great religious concepts which make Christianity stand at the head of the world's religions, the churches are essentially agreed. We may likewise call attention to the fact that the points of difference which divide the churches consist, for the most part, of incidentals which lack significance as dynamic elements in belief and practice.

True, many of the present denominations owe their existence to causes which now appear trivial and relatively inconsequential. Splits have occurred because of differences in political beliefs, because of a controverted point of theology, because of different views as to ritual, because of petty squabbles of rival leaders, because of conflicting standards concerning proper modes of dress. It is due to such causes as these that we have some seventeen branches of the Methodist Church; seventeen of the Baptist Church; ten of the Presbyterian Church; twenty of the Lutheran Church, etc. A number of the major denominations also are so similar to other denominations that there seems to be little reason for maintaining separate organizations.

In spite of these facts we shall continue to have, and probably should have, certain denominational divisions within the church. This is because people *differ* fundamentally in certain things, because there are deep-seated human types based on lines of social cleavage not easily eradicated.

Fundamental lines of cleavage.—There are such lines of cleavage in inharmonious *mental types*, one group being characterized by predominantly intellectual qualities and another by emotional warmth, or by the demand

for action and expression. Not less important are well-defined *social* groups. On the one hand the conservatism of tradition, wealth, and power, and on the other a radicalism untrammeled by tradition and uninfluenced by wealth and power, and looking, not always wisely, for progress and change. *Racial* differences also play a part in church preference, and therefore serve to maintain differentiation.

These and other such factors result in a demand for ritualistic and for non-ritualistic churches; for comprehensive, detailed, and explicit creeds, and for simple creeds allowing a maximum of personal responsibility and choice; for churches satisfied to serve as a haven for the elect, and churches which are militant instruments for soul-saving.

The following table shows the distribution of the major denominational groups in the United States:

U. S. CHURCH AND SUNDAY SCHOOL STATISTICS

(From a count made by the United States Census Bureau, as of January 1, 1917)

Denomination	Churches			Sunday Schools		
	Organizations	Members	Ministers	Schools	Officers and Teachers	Scholars
All denominations	228,007	42,044,374	191,722	195,276	1,959,918	19,951,675
Adventists (5 bodies)	2,694	118,225	1,463	2,396	18,986	99,225
Baptist:						
North	8,178	1,227,448	8,631	8,291	112,250	1,024,125
South	23,692	2,711,591	15,946	18,438	159,733	1,656,324
Colored	21,754	3,018,341	19,423	20,333	125,474	1,204,328
Other (14 bodies)	5,156	279,270	4,992	1,196	8,656	70,445
Brethren (Dunkers):						
Church of the Brethren (Conserv.)	1,004	105,649	3,054	1,288	12,726	112,287
Other (4 bodies)	287	28,724	582	209	2,555	24,789
Christian Church	1,274	117,853	1,213	1,075	11,021	89,858
Churches of Christ	5,598	319,211	2,507	3,456	15,303	168,154
Congregationalists	5,844	790,163	6,040	5,680	81,690	654,102
Disciples of Christ	8,255	1,231,404	5,938	7,752	85,036	953,618

Denomination	Churches			Sunday Schools		
	Organizations	Members	Ministers	Schools	Officers and Teachers	Scholars
Eastern Orthodox:						
Greek Church	88	120,371	125	18	28	1,123
Russian Church	169	99,681	164	128	153	6,783
Other (5 bodies)	45	30,288	67	22	44	1,291
Evangelical Association	1,637	120,756	1,051	1,573	19,914	172,129
Friends:						
Orthodox	790	94,111	1,232	723	7,998	65,554
Other (3 bodies)	218	20,603	50	115	863	6,540
German Evangelical Synod	1,349	342,788	1,078	1,243	14,331	146,081
Jewish Congregations	1,897	359,998	719	700	3,582	67,035
Latter Day Saints:						
Church of Jesus Christ	966	403,391	4,790	1,064	18,026	152,924
Reorganized Church	565	58,941	1,200	558	6,061	28,222
Lutherans:						
General Synod	1,845	370,616	1,514	1,806	30,656	311,291
General Council	2,389	535,108	1,664	2,383	33,622	306,785
Synodical Conference	3,617	777,438	2,918	1,583	10,214	110,098
Synod for Norwegian	981	112,773	447	465	2,817	24,313
United Norwegian	1,399	177,463	598	897	5,787	44,645
Synod of Ohio	827	165,116	567	717	5,650	66,867
Synod of Iowa	965	130,793	586	808	3,546	38,120
Other (14 bodies)	1,893	193,958	938	1,621	11,276	95,698
Mennonites (16 bodies)	840	79,591	1,398	665	8,029	79,621
Methodist:						
Methodist Episcopal	29,377	3,718,396	18,642	28,542	391,922	3,872,200
Methodist Episcopal, South	19,122	2,108,051	7,498	16,568	152,551	1,683,129
Methodist Protestant	2,464	186,873	1,340	2,104	20,695	177,674
Other white (5 bodies)	2,505	79,334	2,184	1,973	15,038	111,824
African Methodist Episcopal	6,454	552,265	8,175	6,373	45,490	312,922
African Methodist Episcopal Zion	2,738	258,433	3,962	2,565	19,058	135,930
Colored Methodist Episcopal	2,621	245,749	3,402	2,543	18,890	167,880
Other colored (6 bodies)	256	16,875	598	203	1,156	9,119
Presbyterians:						
Presbyterian in U. S. A	9,648	1,613,056	9,299	9,713	145,196	1,387,938
Presbyterian in U. S	3,368	357,566	1,820	3,258	32,254	312,952
United Presbyterian	991	160,726	995	1,019	15,089	156,072
Other (7 bodies)	1,805	126,091	1,488	1,463	11,801	96,683
Protestant Episcopal	7,425	1,098,173	5,544	5,808	55,241	493,080
Reformed:						
Reformed in America	708	144,166	756	790	12,716	122,111
Reformed in U. S	1,731	340,671	1,242	1,712	28,909	302,200
Other (2 bodies)	272	48,519	214	248	1,772	26,757
Roman Catholic	17,621	15,742,262	20,287	12,761	69,641	1,853,245
United Brethren:						
United Brethren in Christ	3,478	348,490	1,912	3,294	41,181	402,656
United Brethren (Old Constitution)	403	19,130	407	381	3,782	24,219
United Evangelical	954	90,007	610	943	13,922	129,717
All other (81 bodies)	7,850	647,868	10,452	5,812	47,587	390,997

Integrating Forces at Work

The church does its work, then through denominations. It is doubtless true, however, that while denominations have organized the work of the church, they have, on the other hand, in a measure, handicapped its work. Denominations have worked separately and independently rather than together. It is now becoming more clearly recognized that the work of the church is one, and that this work may be better accomplished through cooperation and unity of effort. Accordingly, agencies and movements have been and are at work looking, on the one hand, toward unification within the family of similar denominations, and on the other, toward general denominational unity. Steps have already been taken, for example, to unite the Methodist Churches North and South; other denominations have similar movements under way.

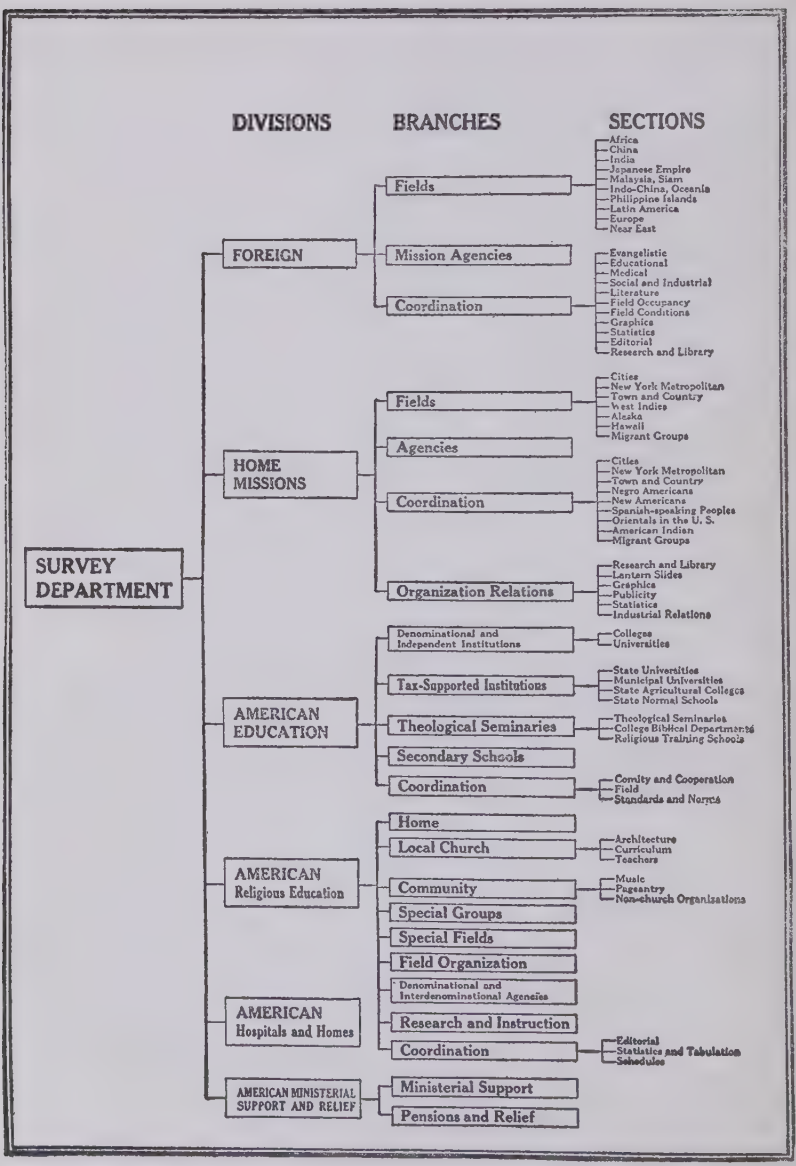
Prominent among the organizations whose purpose it is to promote denominational unity have been The Evangelical Alliance, The National Federation of Churches and Christian Workers, The Federal Council of Churches and the Interchurch World Movement. The Federal Council of the Churches in America is made up of the following:

Constituent Bodies

Baptist Churches, North.
National Baptist Convention.
Free Baptist Churches.
Christian Church.
Congregational Churches.
Disciples of Christ.
Friends.

Evangelical Synod of North America.
Evangelical Association.
Lutheran Church, General Synod.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
African Methodist Episcopal Church.
African Methodist Episcopal Zion Church.
Colored Methodist Episcopal Church in America.
Methodist Protestant Church.
Moravian Church.
Presbyterian Church in the United States of America.
Presbyterian Church in the United States (South).
Primitive Methodist Church.
Protestant Episcopal Commissions on Christian Unity and Social Service.
Reformed Church in America.
Reformed Church in the United States.
Reformed Episcopal Church.
Reformed Presbyterian Church, General Synod.
Seventh Day Baptist Church.
United Brethren Church.
United Evangelical Church.
United Presbyterian Church.
Welsh Presbyterian Church.

The scope of the Interchurch World Movement is indicated by the following organization of the Survey Department:


DIVISIONS
BRANCHES
SECTIONS
SURVEY DEPARTMENT
FOREIGN
Fields
Africa
China
India
Japanese Empire
Malaysia, Siam
Indo-China, Oceania
Philippine Islands
Latin America
Europe
Near East
Mission Agencies
Evangelistic
Educational
Medical
Social and Industrial
Literature
Coordination
Field Occupancy
Field Conditions
Graphics
Statistics
Editorial
Research and Library
HOME MISSIONS
Fields
Cities
New York Metropolitan
Town and Country
West Indies
Alaska
Hawaii
Migrant Groups
Agencies
Coordination
Cities
New York Metropolitan
Town and Country
Negro Americans
New Americans
Spanish-speaking Peoples
Orientals in the U. S.
American Indian
Migrant Groups
Organization Relations
Research and Library
Lantern Slides
Graphics
Publicity
Statistics
Industrial Relations
AMERICAN EDUCATION
Denominational and Independent Institutions
Colleges
Universities
Tax-Supported Institutions
State Universities
Municipal Universities
State Agricultural Colleges
State Normal Schools
Theological Seminaries
Theological Seminaries
College Biblical Departments
Religious Training Schools
Secondary Schools
Coordination
Comity and Cooperation
Field
Standards and Norms
AMERICAN Religious Education
Home
Local Church
Architecture
Curriculum
Teachers
Community
Music
Pageantry
Non-church Organizations
Special Groups
Special Fields
Field Organization
AMERICAN Hospitals and Homes
Denominational and Interdenominational Agencies
Research and Instruction
Coordination
Editorial
Statistics and Tabulation
Schedules
AMERICAN MINISTERIAL SUPPORT AND RELIEF
Ministerial Support
Pensions and Relief

Intra-Denominational Organization

Denominational membership is usually widely scattered. Denominational organization is required, therefore, not only to hold together the widely separated units of the denomination but to direct its work as well. The following table will point out for eight representative denominations the unit of organization, the number of such units, the type of governing body, when this governing body convenes.

Table No. 2

Denominational Organization

Denomination	Unit of Organization	Number of Units	Type of Governing Body	When Governing Body Convenes
Northern Baptist Convention	State Conventions District Associations	36 1,200	Convention	Annually
Congregational	Congregations	5,844[1]	National Council	Biennially
Lutheran—General Synod	District Synods	24	General Synod	Biennially
Methodist Episcopal	Annual Conferences and Missions at Home and Abroad	158	General Conference	Quadrennially
Methodist Episcopal, South	Annual Conferences	39	General Conference	Quadrennially
Moravian	Provinces	2	Provincial Synod	Northern Every 5 yrs. Southern Every 3 yrs.
Presbyterian Church in the United States of America	Synods Presbyteries	40 292	General Assembly	Annually
Protestant Episcopal	Dioceses and Missionary Districts Home " " Abroad	 91 9	General Convention	Triennially

[1]January 1, 1917.

Denominational Boards and Other Organizations

Doubtless the closer denominational unity which is developing will result in a reorganization of denominational boards, auxiliaries, and such machinery. However, each denomination will continue to do its work through its highly organized boards, departments, commissions, auxiliaries and the like, for the present and doubtless for some time to come.

Complexity of organization.—The following tabulation will point out the leading boards and organizations within five representative denominations. Practically all other denominations are organized in a somewhat similar way. Each board, society, or commission has its own organization, headquarters, officers, office force, and equipment. In most instances the secretaryship of each board or society is a post demanding skilled and trained leadership with compensation above the average. Furthermore, there are in connection with the work of these Boards many other influential and well-paid positions calling for workers.

TABLE NO. 3

DENOMINATIONAL BOARDS, SOCIETIES, COMMISSIONS, AND ORGANIZATIONS

SOUTHERN BAPTIST CONVENTION	CONGREGATIONAL	METHODIST (NORTH)	PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA	PROTESTANT EPISCOPAL CHURCH
Foreign Mission Board	American Board of Commissioners for Foreign Missions	Methodist Book Concern	Board of Home Missions	Domestic and Foreign Missionary Society
Richmond, Virginia	Boston, Massachusetts	New York City	New York City	New York City
Home Mission Board	American Missionary Association	Board of Foreign Missions	Board of Foreign Missions	Women's Auxiliary to the Board of Missions
Atlanta, Georgia	New York City	New York City	New York City	New York City
Sunday School Board	Congregational Home Missionary Society	Board of Home Missions and Church Extension	Board of Education	American Church Building Fund Commission
Nashville, Tennessee	New York City	Philadelphia	Philadelphia	New York City
Laymen's Movement	Congregational Educational Society	Board of Education for Negroes	Board of Publication and Sabbath School Work	General Board of Religious Education
Knoxville, Tennessee	Boston, Massachusetts	Cincinnati, Ohio	Philadelphia	New York City
Education Commission	Congregational Church Building Society	Board of Education	Board of Church Erection	Joint Commission on Social Service
Richmond, Virginia	New York City	New York City	New York City	New York City
Baptist Young People's Union of the South	Congregational Sunday School Extension Society	Board of Sunday Schools	Board of Ministerial Relief and Extension	Brotherhood of St. Andrew
Louisville, Kentucky	New York City	Chicago	Philadelphia	Philadelphia
Woman's Missionary Union	Congregational Board of Ministerial Relief	Board of Conference Claimants	Board of Missions for Freemen	Society for the Increase of the Ministry
Baltimore, Maryland	New York City	Chicago	Pittsburgh	Hartford, Connecticut

TABLE No. 3—Continued

DENOMINATIONAL BOARDS, SOCIETIES, COMMISSIONS, AND ORGANIZATIONS				
SOUTHERN BAPTIST CONVENTION	CONGREGATIONAL	METHODIST (NORTH)	PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA	PROTESTANT EPISCOPAL CHURCH
	Annuity Fund for Congregational Ministers New York City	General Deaconess Board Buffalo	College Board New York City	Clergyman's Retiring Fund Society New York City
	Woman's Board of Missions Boston, Massachusetts	Board of Temperance, Prohibition, and Public Morals Washington City	Board of Temperance Pittsburgh	Clergyman's Mutual Insurance League New York City
	Woman's Board of Missions of the Interior Chicago, Illinois	Council of Boards of Benevolence Chicago	Permanent Committees on Evangelism Philadelphia	American Church Union Philadelphia
	Woman's Board of Missions for the Pacific San Francisco	Methodist Federation of Social Service Boston, Massachusetts	Permanent Committees on Men's Work Wooster, Ohio	New York Bible and Common Prayer Book Society New York City
	Woman's Home Missionary Federation New York City	Woman's Foreign Missionary Society New York City	Permanent Committees on Vacancy and Supply Columbus, Ohio	Association for Promoting the Interests of the Church Schools, Colleges, and Seminaries New York City
	American Congregational Association Boston, Massachusetts	Woman's Home Missionary Society New York City	Woman's Board of Home Missions New York City	Church Association for the Advancement of the Interests of Labor New York City

Congregational Board of Pastoral Supply Boston, Massachusetts	Epworth League Chicago	Woman's Foreign Missionary Society Philadelphia	Church Socialist League in America Utica, New York
	Board of Hospitals and Homes Chicago	Woman's Presbyterian Board of Missions of the Northwest Chicago	Church Temperance Society New York City
		Woman's Board of Foreign Missions of the Presbyterian Church New York City	Christian Unity Foundation New York City
		Woman's Presbyterian Board of Foreign Missions of the Southwest	Church Unity Society Philadelphia
		Woman's Occidental Board of Foreign Missions San Francisco	Association for the Promotion of the Unity of Christendom New York City
		Woman's North Pacific Presbyterian Board of Foreign Missions Portland	Anglican Eastern-Orthodox Churches Union (International) New York City
			Confraternity of the Blessed Sacrament of the Body and Blood of Christ New York City
			Church Congress in the United States New York City

TABLE No. 3—Continued

DENOMINATIONAL BOARDS, SOCIETIES, COMMISSIONS, AND ORGANIZATIONS				
SOUTHERN BAPTIST CONVENTION	CONGREGATIONAL	METHODIST (NORTH)	PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA	PROTESTANT EPISCOPAL CHURCH
				Church Endowment Society New Orleans
				Free Open Church Association Philadelphia
				Society of Mission Priests of Saint John the Evangelist Boston
				Order of the Holy Cross New York
				Congregation of the Companions of the Holy Saviour Philadelphia
				Order of Deaconesses, Central Committee Saint Louis
				Girls' Friendly Society New York
				Daughters of the King New York

Denominational Boards at Work

The church, following the example of its Founder, seeks to fulfill its mission by ministering to those about it. The ministry of the church is performed through its pulpits, its schools, its presses, and its benevolent organizations and institutions. Accordingly, the church is a preacher, a missionary, an educator, a publisher, a social worker.

Planning for varied forms of ministry.—Denominational Boards and similar organizations are largely responsible for these forms of ministry with the exception of preaching. The ministry of preaching is the specific work of active rabbi, minister, parson, deacon, rector, elder, curate, or priest, and this work is under the supervision of the denominational governing body as pointed out in Table 2, on page 77. The organization of a few of the representative boards responsible for the other phases of the work of the church will indicate some of the vocations within the church. As representative, the Board of Education and the Sunday School Board of the Methodist Church, the Foreign Missionary Board of the Baptist Church, the Church Periodicals of the Protestant Episcopal Church will be briefly considered.

Two Boards of the Methodist Church

That education is one of the functions of the church has long been recognized—that education is the chief function of the church is becoming more clearly recognized. Accordingly, each denomination, as Table 3 indicates, has its Boards of Education or Educational Commissions as well as its Sunday School Boards. Like other denominations, the educational ministry of

the Methodist Episcopal Church is carried on through two Boards, the Board of Education and the Board of Sunday Schools.

The Board of Education.—The management of the affairs of the Board of Education is vested in thirty-six trustees, elected by the General Conference for a term of twelve years, one half laymen, at least three bishops, and at least one resident member from each of the General Conference districts. The officers of the Board are, president, one or more vice-presidents, a corresponding secretary, and a recording secretary, and other officers, paid or unpaid, as the Board may from time to time determine.

The University Senate, an organization within this Board, is made up of one prominent educator from each of the fifteen General Conference Districts with one member at large, each appointed by the General Conference. Among its other duties the Board of Education stands in a supervisory relation to all of the educational institutions, with the exception of the Sunday schools, of the Methodist Church. A classified list of these institutions with the numerical strength of the instructional staff and student enrollment is given in the table which follows (Methodist Year Book, 1920).

Class of Institution	No. of Schools	Faculty	Students
Colleges and Universities	44	2,566	38,441
Professional and Graduate Schools	32	938	8,007
Secondary Schools	34	391	6,491
Institutions for Negroes	20	333	6,006
Total (less duplications)	103	3,230	51,068

In the United States there are more than six hundred such denominational institutions. To be sure, every position in a denominational institution is not necessarily a vocation within the church, nevertheless, there are many presidencies, professorships and instructorships in the church schools which are distinct vocations within the church.

The Board of Sunday Schools.—The Board of Sunday Schools of the Methodist Episcopal Church has its headquarters in Chicago. The Discipline of the church provides that this Board shall have "general oversight of all the Sunday school interests of the Methodist Episcopal Church."

The Board is made up of three Bishops, nine members at large, fifteen district representatives, a corresponding secretary, and editor of Sunday school publications. Officers are as follows: president, first vice-president, second vice-president, recording secretary, treasurer, corresponding secretary, editor of Sunday school publications, German assistant secretary, superintendent of adult work, superintendent of extension, superintendent of finance, superintendent of foreign work, superintendent of institutes, assistant superintendents of institutes, superintendent of missionary education, superintendent of teacher training, superintendent of young people's work. Furthermore, under the direction of the Board of Sunday Schools there are one divisional director, thirteen special representatives, nineteen Sunday school superintendents and missionaries in the home field and twenty-six in the foreign field.

Publications under the Board of Sunday Schools.—The publications of the Sunday schools of this denomination include between fifteen and twenty different

papers and uniform lesson periodicals, a series of graded texts for the departments of the Sunday school as well as texts for Teacher Training Courses and other general courses. In cooperation with other agencies of the Church the Board of Sunday Schools promotes the organization and development of week-day schools for religious instruction.

It is estimated that there are under the direction of the Board of Sunday Schools of the Methodist Episcopal Church sixty-one paid positions. What is true of this particular denomination is proportionately true of the Sunday school work in all other denominations.

A Typical Missionary Organization

Perhaps the most complex of all denominational Boards are the Mission Boards, Home and Foreign, of the various denominations. The main or central offices of these Boards are centers of activity. The missionary work of the church, varied and complex, touching, as it does, and relating to all points of the globe, is conducted through specialized departments such as the Department of Finance, Department of Candidates, Department of Passports, Department of Publication, Department of Language, etc. It is estimated that in the employ of a representative mission board, there are, in the central offices alone, sixty-one workers. The organization of the American Baptist Foreign Missionary Society will illustrate the general type of organization of missionary societies or boards.

The Baptist Foreign Missionary Society.—The American Baptist Foreign Missionary Society is a corporation organized and existing under the laws of

the States of Pennsylvania, Massachusetts, and New York for the purpose of diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world. Accordingly, this corporation has its by-laws and organization. Its officers are president, first, second and third vice-presidents, recording secretary, home secretary, assistant secretary, two foreign secretaries. There are thirty odd members of the Board of Managers in three classes according to the expiration of term of office. There are nine district secretaries, each with office headquarters and equipment, and eight States collecting agents.

This Society is operating in eight mission fields as follows: The Burma Mission, the Assam Mission, the South India Mission, the Bangal-Orissa Mission, the China Mission, the Japan Mission, the Congo Mission, the Philippine Mission. In these eight mission fields there are one hundred and twenty seven mission stations. Counting those representing the Woman's American Baptist Foreign Mission Society, there are more than five hundred missionaries representing this particular society in these fields.

And this is only one of the missionary organizations in the Baptist denomination. The Christian Church is distinctly a missionary church, and therefore practically every denomination has its mission boards and missionary societies. Already there are thousands of missionaries representing the church on the home and foreign missionary fields of the church. In addition, the estimates revealed by the preliminary Interchurch Surveys call for more than fifteen thousand new missionaries.

Church Periodicals of the Protestant Episcopal Church

The printed page is an important and indispensable religious medium. The church is, therefore, a publisher, and, accordingly, the church must have its presses, editors, business managers, writers, and correspondents. Not to mention books, devotional and theological, or Sunday School periodicals and curriculum material, the churches in the United States publish more than four hundred periodicals, the majority of them issued weekly. Practically each one has its editor, often an assistant editor, business manager, and office force. The church periodicals of the Protestant Episcopal Church will serve as an example of the number and general type of church periodicals.

Type	Number
General Church Papers:	
Weekly	4
Monthly	4
Diocesan Church Papers	62
Foreign Papers and Magazines	5
Church Periodicals devoted to Church Interests	19
Periodicals of the Church Missions Publishing Company	3
Leading Foreign Church Periodicals	7

(The Living Church Annual, 1919, pages 182, 183.)

This bird's-eye view of the church organized for work has indicated some of the types of vocations within the church. Later studies will place definite emphasis upon certain ones of these vocations. All of the vocations within the church are service vocations, for service is the watchword of the church. Its service of ministry is through the magic voice of the pulpit, on the inviting mission fields at home and abroad, in the vast and potential field of education, through the enlightening

printed page and in the wide field of social service and uplift. Such a range of service includes every talent for service. Surely, here is range sufficiently wide that you can find your place. "Go ye also into the vineyard," said the Master, "and whatsoever is right I will give you."

CHAPTER VI

THE MINISTRY OF PREACHING

This chapter will discuss the ministry of preaching. This phase of ministry constitutes one of the outstanding vocations within the church. As a profession preaching takes rank along with the other leading professions. The preacher is more than a preacher. He stands at the helm of his church. He must be a leader. The church was never in more urgent need of wise and far-sighted guidance, of stalwart and able leadership. There is to-day, therefore, a clear and an unmistakable ring in the call to the ministry of preaching.

What a Life Work Should Be

"The choice of a vocation should be such," writes Dean Brown,[1] of the Yale School of Religion, "that the man will be content to have his work dominate all the minor interests of his life. His habits, his associations, his controlling interests, and his supreme purpose in life will be largely molded by his choice of a calling.

"A man's life work should become the main expression of his spiritual life. He may utter his soul in worship, in direct religious activity, and in other forms of effort, but the main expression of his spiritual nature should be found in that work which claims six sevenths of his time and strength.

"How clearly these demands are met by the choice of

[1]The Church School, May, 1920.

the ministry as a vocation! There are splendid rewards and honors to be won to-day in law, in medicine, in the work of education, in commerce, in manufacturing, in engineering. Into all these callings strong and wise men are going in such numbers that no cry of need comes back.

"This is not true in the ministry. In every branch of the church and in every State of the Union there is an insistent demand for young men of sound health, good sense, trained intelligence, social sympathy, and genuine character to enter the ministry and furnish the moral leadership the country craves. In this day of disorganization and in the face of the demand for social rebuilding, the pulpit stands up like the man of Macedonia, crying out, 'Come over and help us.' "

Why are young men so reluctant in answering this Macedonian cry of the pulpit? Why a hesitancy to enter a profession which has played so conspicuous a part in the upward trend of progress and in the development of civilization? Perhaps one reason is the financial consideration. Let us, then, consider this reason first.

Financial Considerations

Let it be clearly admitted at the outset that the ministry of preaching never has been a highly paid profession. For this fact there are a number of reasons. Among these may be mentioned reasons historical and traditional, the lack of a market value for such ministry, an individual and a personal standard of contribution to ministerial support. On the other hand, let it be observed that there are encouraging signs which clearly indicate a more adequate remuneration for this phase of ministry.

Historical and traditional reasons.—Throughout the past money has not been associated to any considerable extent with the ministry of preaching. The Christian Church was launched with this injunction to its leaders: "Take with you neither purse nor scrip." Poverty and spirituality came early in the history of the church to be looked upon as twin companions. The preacher came to be regarded as a man set apart from other men, and hence with material and physical needs seemingly different from the similar needs of other men. Besides, since the preacher was especially the servant of God, God would therefore in a peculiar way care for and provide for him. That God has thus provided and cared for him the minister has often preached and testified, and this testimony became one of the treasured heritages of the church. Again, since the minister gave freely of his service, and since the gospel of salvation which he preached was something which could not be paid for in terms of money, the idea of remunerating adequately such service was slow in developing.

Lack of market value.—Then there is an additional viewpoint. A market value has not been so definitely placed upon preaching and upon ministerial service as upon commodities and upon other forms of service. Though varying from time to time, a bushel of wheat has nevertheless always had a definite market value. So likewise with a cord of wood or a ton of coal, or any other commodity. The lawyer charges a fee, the physician renders a statement, the merchant and the manufacturer and the farmer make a profit. The laborer receives a wage in terms of service rendered.

A standardized medium of exchange, however, in regard to moral and spiritual values has not been so

definitely agreed upon. How, for instance, in terms of money would you estimate the value of a sermon? Nor does the minister charge a fee for a pastoral call nor for the rite of baptism or marriage nor any of the other sacred rites of the church. An admission fee is not charged when he preaches. He is supposed to give freely of his service, though he receives, in terms of money at least, not so freely in return.

Individual and personal standard.—Throughout the past ministerial support has therefore been largely an individual matter determined by personal interest. Human nature varies, and therefore this interest varies. With a varying interest and an indefinite measure for this interest naturally ministerial support has been irregular, and this irregularity accounts for much of its inadequacy. Then the principle of pay according to value received has likewise operated in bringing about a variance in the financial support accorded the church. To one to whom the church means little, his contribution to the church is accordingly small.

Encouraging signs.—But a change is coming about. There is a definite and a decided movement looking toward a financial remuneration for the profession of preaching more nearly commensurate with its importance and its value to society. Careful surveys have been made and facts revealed in terms of graphic charts, comparisons, and illustrations.

Through propaganda the public conscience is being aroused. Denominations are adopting minimum salary standards. Ministerial service is being more adequately appraised, evaluated, and appreciated. While a peculiar degree of satisfaction is to be derived from the ministry of preaching, this satisfaction, it is being

increasingly realized, cannot in this modern age take the place of a certain monetary reward.

Let financial considerations therefore deter no real man from entering the ministry of preaching. God forbid that any man enter this ministry for financial reasons alone! Be it unmistakably understood there are peculiar compensations and satisfactions and rewards which belong to this profession as to none other, and these should be taken into account. They give to this vocation a unique and unmistakable halo of significance. The modern ministry of preaching guarantees to any worth-while man a comfortable living. In addition it has values which the world cannot give and which it cannot take away.

Big Men Demanded

Perhaps another reason which is keeping men out of the ministry is the mistaken idea that the ministry is not a man-size vocation, that it does not call for the strongest and ablest men. Let us look further into this point.

Testimony of others.[1]—"Religion must appeal to the biggest men," says Dr. Gordon, "because religion is fundamental and should not be allowed to rest in incompetent hands." "The ministry," writes Bishop McDowell, "must appeal to men at their best; their choices must be made at the highest and deepest levels of principle and life."

Theodore Roosevelt always spoke with conviction and insight. "Small, narrow, one-sided men," he said, "no matter how earnest, cannot supply leadership for moral and religious forces which alone can redeem nations. The strongest are needed—men of marked

[1]Thwing. The Ministry—An Appeal to College Men. The Pilgrim Press.

personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite the intense moral and spiritual enthusiasm."

Mediocre men in the ministry.—That there are men in the ministry of preaching who do not measure up to the exalted privilege and responsibility of the ministry is true just as it is true that there are such men in all other professions. Milton recognized this fact years ago, for he pointed out in his Lycidas that there are those who

"Creep and intrude and climb into the fold! . . .
Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learnt ought else the least
That to the faithful herdsmen's art belongs! . . .
The hungry sheep look up, and are not fed."

But Milton recognized as well the bigness of men in the ministry. As did his Abdiel, so has many another servant of God stood behind the pulpit at home and abroad, in the city and on the frontier

"unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal,
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind
Though single."

A more adequate evaluation.—To evaluate the ministry of preaching one should consider the life and work of the outstanding men in the Christian ministry and examine the progress of the church under such man-sized leadership. Astronomers do not study the stars and planets with microscopes. Telescopes are necessary to appreciate the bigness and glory of God's heaven just

as telescopic men are necessary to reflect the magnitude and range of the work of his kingdom. Call the roll of just a few of these names: Paul, Justin Martyr, Augustine, Hildebrand, Francis, Thomas Aquinas, Wiclif, Luther, Calvin, Knox, Loyola, Fox, Wesley, Whitefield, Bushnell, Schleiermacher, Robertson, Beecher, Brooks, Spurgeon, Newman, Moody, not to mention any of those who are ministering to-day in a profession so sacred and in a calling so high and exalted.

In what other single Hall of Fame are such worthies to be found? Apostolic succession is in order. Elijah's mantle is ready to fall upon Elishas who are ready. Little men cannot worthily succeed big men. Men with selfish thought strides cannot walk in the footsteps of men who have walked with God. The ministry of preaching needs the help of the biggest men in order to supply adequately the fundamental needs of all men.

Why bigger men are not in the ministry.— There are men of commanding stature in the ministry to-day. There are reasons why there are not more.

The leader of any constituency rarely ever rises above the demand of his constituents. The supply of moral and spiritual pulpit leaders depends upon the demand for moral and spiritual pulpit leadership. Congregations which are easily satisfied make demands which are in turn as easily satisfied. The intellectual and spiritual limitations of a congregation tend to place similar limitations upon the leader of a congregation. Narrow-minded churches cannot long command broad-minded men; conservative churches do not want liberal-minded men. Dead churches cannot support live ministers, and live churches will not long tolerate ministers who are dead.

But human limitations need not limit the power of divinity. There is an audience and a hearing and a following for the man of God with a message from God. There is efficiency and virility and vitality in the gospel of Jesus Christ, and the sermon is one of the mediums for the transmission of its power. In the hearts of men there is a hunger for the bread of life. For the minister who understands this hunger and who can satisfy it there is a place of renown among his fellow men. For the minister who can awaken and appeal to the fundamental needs of humanity there is a place high in the esteem of humanity; and who will gainsay that this place is equally as high, if not higher in the estimation of God? The ministry suffers, to be sure, because of mediocre men in its service. Conversely, it suffers because more big men are not willing to give to it their service.

The Demand

The demand for men in the ministry of preaching was never more acute. This demand in itself should forever do away with objections and excuses. This demand, coupled with the opportunities and rewards, should sting men with a holy ambition to hold before humanity the flaming torch of Christian truth. Churches are the lighthouses of our land. There are rocks and shoals and dangerous places ahead. The ship of state is in jeopardy. The lamps in the lighthouses must burn steadily!

Churches without ministers.—It is estimated that there are less than two hundred thousand ministers ordained to preach from the two hundred and twenty-eight thousand churches in our land.

And a large per cent of these are ministering through other channels of service such as the press, offices of administration, secretaryships, chairs in educational institutions, fields of organization and promotion.

In the rural sections and in the smaller towns is the shortage especially noticeable. Of the seventeen thousand country churches of one denomination the majority are reported as without service every Sunday. Another denomination has nine tenths of its rural churches served by absentee pastors, and three fourths of the churches have but one service per month. A recent survey revealed the fact that one town of two thousand inhabitants had had only an occasional service in ten years. One village, fifteen years old, of four hundred inhabitants, reports never to have seen a minister until the Interchurch made a survey. Seventeen counties in the Central and Far West are reported without any churches. Twenty-five thousand men, women, and children in a central southeastern State, a survey indicates, are without any religious supervision.

What is the cause? Where is the remedy? Churches are helpless without ministers and men are helpless without God. Out of our one hundred million population the adult church membership of all denominations is estimated to be only about forty-three million. Church membership, to be sure, is not the only indication of religious interest. It is, however, far from a wholesome sign that in our land more than one half of our population are nonchurch members. Men are not only needed in the pulpit, men and women are needed in the pew. The quality of men in the former has much to do with the quantity of men and women in the latter. All of the fault is not to be laid at the door of the church or of its

ministers. Much of the remedy, however, lies within the divine power of the church, and this power can be transmitted only through men who are in touch with the Divine. Such men are the leaders in whom our age stands in such imperative need.

The need in foreign fields.—But the demand for men in the ministry of preaching is not confined alone to our own country. The world is the parish of the church. "Go ye into all the world and preach my gospel" is the slogan of the church. The world's religions total in round numbers 1,000,000,000 adherents. Of these 546,000,000 are Christians, 171,000,000 Protestants. The work of the church is far from complete.

The missionary preacher is the ambassador of Jesus Christ. The nature of his message gives him an international passport. God's truth has universal application. The sermon is a truth-giving medium adapted to all tongues. The preacher's voice is heard round the world. The man of God with a message of God can find an audience everywhere and a pulpit anywhere. Few professions have a territorial range like the range of ministry of preaching. The need is universal. Subsequent chapters will further emphasize this need.

Opportunities

Opportunities abound in all worth-while professions. Perhaps there are no more in the ministry than in any other profession. There are different opportunities however. Only a few of the many are mentioned here.

Appealing to needs.—The profession of preaching offers, on the one hand, an opportunity for an intimate study of human nature. Hand in hand with this is presented the opportunity and necessity of studying the

Word of God—the Bible. From these two a third develops, that of adapting to the needs of men the truths of God. To appeal to man's deepest needs in terms of God's provision for that need is a supreme privilege, and such a privilege is offered to better advantage in the ministry of preaching than in any other single profession.

Growth and development.—A developing life is a life in constant touch with the source of life. In any vocation which you enter you ought to keep unbroken this touch. If you enter the ministry, this privilege will be especially yours. Constantly confronted with opportunities

> "Which challenge all of the best in your past
> And demand the noblest of life to the last,"

your personality may become richer with the years, and the value of your counsel and admonition will be enhanced.

Your service in the ministry, too, will place emphasis upon the fundamental and therefore upon the eternal values of life. Your influence given to eternal values will tend to make your influence progressively valuable to the world. As a minister you will be a giver of life unto life. You will urge men and women to live the highest and best life by living day by day the noblest life. You will, therefore, find the ministry of preaching not merely a lifetime vocation, but a lifemaking vocation.

The ministry is not, as we have seen, an overcrowded profession. There is just enough competition to stimulate you to your best and a demand that ought to urge you to your noblest achievement. The highest posi-

tions in the church are held by the men of vision and power who have served faithfully in the ranks. In the world at large, in proportion to his strength and the quality of his service, the preacher has a commanding place of influence and respect.

The world is in urgent need of moral leadership. We are confronted with problems, national and international, complex problems of a complex social age, industrial problems, personal problems, problems seemingly beyond the solution of human intelligence. The voice of the prophet is in demand. For the one who can rightly interpret the oracle of God there is an unquestioned place of leadership. Your opportunity was never greater.

Compensations.—There is an abiding satisfaction that goes hand in hand with the consciousness of co-operative service in making the world a better place in which to live. This should be one's compensation in any profession. It may be one's special compensation in the ministry of preaching, for therein you are cooperating with the Master in the most important of all the world's work—the work of human redemption and betterment. To be sure, as in any other professions, there are in the ministry of preaching hardships, privations, sufferings, sacrifices, discouragements, and failures. Work is demanded, hard and conscientious. "If they have persecuted me, they will also persecute you," said the Master. On the other hand, he said, "I will never leave you nor forsake you."

A Crisis

America sent two million well-equipped men to France to fight and thousands of women to nurse and to

serve. And why? Because a crisis arose. In the hour of crisis men and women throughout the world's history always have responded. War brought minister and private nearer together. The one saw the other in real action. Professional dress and civilian clothes were discarded by both alike. A common enemy and a common cause developed a common purpose.

Man's need for religion.—A crisis confronts our nation. Materialism, greed, selfishness, sin are our common enemies. The moral war is yet on. Through the church the nation is calling for men. The ministry is an opportunity to fight in the open with the big guns of argument and persuasion and eloquence on the one hand and on the other to develop throughout the ranks a subtle sense of spiritual morale. Surely, men will not fail to respond in this, the crisis of the world's moral need!

"When one looks out," says Dr. Charles E. Jefferson, "across the North American continent thickly dotted with large and growing cities, sees the streams of humanity pouring through the streets, notes how the multitude to-day, as of old, is scattered abroad like sheep which have no shepherd, and when one meditates upon the confusion of men's minds, the agitation of men's hearts, and the strenuous, down-pulling forces of modern society; and when he beholds the crying need for clear-eyed, high-minded, stout-hearted prophets of the Lord who are able to interpret to the multitudes the signs of the times and to apply the principles of the gospel of the Son of God to the tangled problems and complicated life which modern civilization has created, he cannot help wondering why a larger number of the brainiest and most virile of our college men do not see

the unparalleled greatness of the opportunity and hasten to enter fields which offer amplest scope for the exercise of every talent, for the gratification of every ambition, for the profitable expenditure of every ounce of energy with which the great and generous God has endowed the highly favored of his children."

CHAPTER VII

THE MINISTRY OF EDUCATION

Because of its importance and because of its intimate relationship to its other forms of ministry, two studies will be devoted to the educational ministry of the church. This chapter will consider the more modern significance of this ministry. The following chapter will consider the vocations within the church to which this educational ministry so considered is giving rise.

An Educational Renaissance

As the thirteenth experienced so is the twentieth century experiencing an educational renaissance. A world war concentrated attention upon educational systems throughout the world. Within recent years practically all of the larger nations have turned eyes inward in a careful examination of matters educational. Nations seemingly have concluded that if war was largely the result of one educational system, especially since this one had influenced many others, then these other systems needed a careful looking into. On the other hand, if a system of education could so well prepare for war, education, therefore, could equally prepare for results more desirable than war.

Scarcely, then, had the war been half waged when England sent an educational commission to the United States. It was the purpose of this commission to look into our system of education if, peradventure, in the light of ours England's might be improved. France

likewise began a careful scrutiny of her system. Even in Russia the various forms of government, seizing the reins, advocated education for the masses. Japan undertook the further perfection of her own highly modernized system of education. From us, as well as from European nations, China has been seeking educational help and guidance. Perhaps our own country never has experienced such a wholesale outburst of interest in education. Enlarged federal and State appropriations clearly bespeak this interest. The pending Smith-Towner Bill is additional evidence.

The Meaning of this Educational Renaissance

The renewed interest in education means, among other things, that through education must be replaced that which war has destroyed. Hungry nations must be fed, shelter and clothing must be provided for the homeless and destitute, and the waste places need to be rebuilded. Accordingly, land yielding fiftyfold must yield a hundredfold. The output of mine, forest and stream, without wastage, must be multiplied. Likewise must the product of mill and factory be augmented. Educational efficiency along all lines, it is recognized, must bring about these desired results. As another age discovered that necessity is the mother of invention, so is this age realizing that in an educational home and environment is this child of invention best reared.

Education a means of utilizing human resources.—More important than this, this educational renaissance means that manhood must be replaced and that likewise it must be conserved. Professor James called attention to the fact that there are deeper levels of human power yet untapped. Larger deposits of human sympathy

are waiting to be mined. There are, in human nature, richer veins of emotional values, broader reaches of intellectual vigor, unlimited treasure in terms of loftier heights of idealism, truer types of devotion and loyalty, moral and spiritual experiences of a more profound and rarer import.

Education is the shaft, it is being more clearly realized, that reaches deeper into the human heart. The educational process is the process by which the highest values are to be developed. This educational awakening is giving added recognition to the fact that education best understands the combination which unlocks the inner vaults wherein human nature's most valuable treasures are stored.

Again, this educational renaissance is reemphasizing the fact that the qualities which make for a democracy are the qualities which must go into the schools of the democracy. At the expense of manhood war has emphasized again the value of childhood. Accordingly, the ideals desired by a nation in its citizens are ideals which, like pillars of cloud by day and pillars of fire by night, must guide the children of a nation through all the stages of their intellectual development.

Meaning for Religion and the Church

This educational renaissance has its meaning also for religion and the church. To such a movement the church cannot be nor is it insensible. In fact, a new reformation is at hand, a reformation which is placing the religious education of the child at the center and core of the church as the Reformation of the thirteenth century placed there the open Bible. For the church, therefore, education has a new function.

The new function of education.—With the religious education of the child at its center the church is awakening to the fact that its supreme duty and most strategic opportunity are not the care or reclamation of adults but the religious education and nurture of children. The conviction is becoming clear that this obligation stands out above all other claims whatsoever upon the energy of the church, its consecration and its resources, and that the relative lack of vital power and constructive influence of the church can be traced to its past failure or indifference to the religious training of childhood.

This new vision promises to carry the church back to the effective use of teaching which prevailed among the early Christians before expository preaching had come to dominate. This newly awakened church sees in education its chief means of evangelism, both for the young of its own membership and for those less favored peoples of other lands to whom it would bring the gospel.

The Value to the Church of this New Function of Education

If the ideals which a nation demands of its citizens are first of all to be put into its schools, what are the ideals which the church demands of its members who are citizens as well? How are these ideals to be attained through the schools of the church?

The church desires on the part of its members, first of all, a vital religious experience. How can religious education, the new function of education as understood by the church, be instrumental in furthering such an experience? Religious experience depends upon three factors, namely, *knowledge*, *attitudes*, and *applied skills*, attained through the process of slow spiritual growth—

that is, through education. Let us consider briefly these factors.

Religious knowledge.—"Ye shall know the truth, and the truth shall make you free." If the child is to love God and desire him as Father and Friend, he must come to possess a true, rich, and an appealing concept of God. He must *know* about God. If the child is to feel drawn to Christ as the revealer of God to men and of man to himself, he must know in rich and fruitful detail what Jesus did and taught when he was among men. In other words, the child must *know* about Jesus.

Again, if the child is to be interested in the Bible and come to look to it as a source of guidance and inspiration, he must come to *know* the Bible. Likewise, if he is to believe that God works through the lives of men and nations toward the consummation of a great plan, he must have brought to him evidences of God at work in these ways. He must learn about the lives of men and the history of nations. If he is to be effectively loyal to the church and its program, he must come to know about the spirit and enterprises of the church.

Furthermore, all of these different forms of religious knowledge must come to the child as a normal part of his education. The various religious concepts concerned must grow by the slow process of an unfolding experience, just as other concepts must grow. The religious truths taught and facts learned must come one by one through the months and years of childhood and youth, line upon line and precept upon precept, so that they may be built firmly into the general body of knowledge as it develops from experience and instruction.

If fruitful knowledge comes to the child in this natural and gradual way, it will so become a part of the mental

constitution of its possessor that it cannot be cast aside, but will inevitably function in shaping purpose and action. But if the acquisition of religious knowledge is passed over until the most favorable stage of learning is passed, and until the general body of information and knowledge about the world is well formed, then whatever religious truths are gathered and whatever religious concepts are finally developed will be a thing apart from everyday experience and therefore fail to become a true functioning part of conduct and character. New religious concepts can no more be grafted successfully on a mature body of general knowledge than a fresh shoot can be grafted on an old tree.

Religious attitudes.—Knowledge alone, however, even of the most vital religious truths, does not constitute religion. It is possible to know much about religion without becoming religious. One may have a knowledge of the Ten Commandments and yet not be obedient to the precepts therein contained. One may know the general principles laid down in the Sermon on the Mount without having his life controlled and governed by these principles.

To knowledge, therefore, must be added religious attitudes, interests, ideals, loyalties, appreciations and emotions, volitions, and the expanding consciousness of God in the life. These values come not in a day. It is as impossible to take a person who has grown to maturity unresponsive to spiritual values, and then some day, by a sudden act of reconstruction, create in him a fully developed religious nature as it is to take a person who has grown to maturity ignorant of music or literature and then some day make him musical or literary by having him listen to an oratorio or read a literary

masterpiece. Only that which grows up with one ultimately becomes a part of his inner constitution and a true dynamic in his life.

It must be understood, however, that this is not an attempt to substitute mere growth for a divine influence acting upon the life. It is, rather, to urge that the grace of God be given free access to the heart all the way from the beginning. The ideal is to provide a way which will prevent the life from ever breaking connection with the Divine rather than to require the Divine Power to reclaim a soul that should never have been allowed to go astray. Religious education, by supplying the young life through its formative period with religious direction and stimulus, builds its program on conservation rather than reclamation.

Parallel with growth in the child's knowledge, then, his interests are taking root, his standards are being determined, his ideals are forming, his appreciations are developing, his loyalties are being grounded. These processes inevitably go on because life itself is a growth and a development. The question of paramount concern for the church, then, is whether through guidance—that is, through religious education—it shall be able to say what attitudes shall arise and what motives shall come to rule. Long ago was it pointed out that as a man thinketh in his heart so is he. As one looks upon life so does one come to appreciate and value life and thus make his best contribution thereto.

Carrying religious attitudes over into life.—Even religious knowledge and religious attitudes do not constitute religion. Shakespeare reminded us that if to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes'

palaces. Not until the knowledge and the attitudes have found expression in the complete range of one's decisions, acts, and habits is the cycle complete and the product religion.

Hence, again, the value and necessity of religious education—of keeping constantly before childhood and youth the pillar of cloud aflame with divine truth and significance. It alone leads surely into a promised land of well-formed religious habits, for life is a great and unbroken unity. We do most naturally and effectively what we have grown accustomed to do. We easily and of necessity fall into routine. Habit is the pilot at the wheel of the most of our actions.

To ground childhood and youth in right religious habits is, therefore, to go far toward insuring worthy character and achievement. The person who has continuously through his earlier years been led to think and act in terms of Christian standards will hardly lay these standards aside in later years. "Train up a child in the way that he should go: and when he is old, he will not depart from it," said the wise man in the book of the Proverbs. One who has formed the habit in childhood of naturally and inevitably turning to God for help, strength, or comfort will not fail to seek this source of help as he comes in conflict with the demands of mature experience.

To give to its members, then, a vital religious experience the church must give to its children that which makes for religious experience. That which makes for religious experience is, as we have seen, knowledge—knowledge of God and of his Son Jesus Christ; knowledge of the Bible, knowledge of life and of nature—all knowledge of worth-while value. Religion and the religious experience rests down upon knowledge. It is not a mere

matter of sentiment or emotion quixotic and evanescent. Knowledge is the trellis over which religion climbs and blossoms into fragrance and beauty.

To knowledge must be added right attitudes—right attitudes toward God and his Son, toward the Bible, toward life and the reality of life as a divine gift. Such attitudes functioning in life give value to life and shape conduct in life. These ends are to be obtained through religious education, and therefore through religious education the church is contributing to its own upbuilding and to the sure and safe building of democracy. No democracy is safe unless it rests down upon religion and religious values.

Educational Responsibilities of the Church

The educational renaissance, discussed in the first part of this chapter, with its new meaning for the church and religion, places a heavy responsibility upon the church as a teacher of religion. This responsibility is the heavier because of three facts: first, the public schools cannot directly teach religion; second, the home is relinquishing its function as a teacher of religion; third, the Sunday school has its limitations. Let us look briefly into these three considerations.

Public schools not teachers of religion—Though ethical instruction of a high order is given in the public schools, it is nevertheless a well-recognized fact that religion as a regular curriculum study is not being taught in the public schools. In fact, as a whole, the public schools are scarcely teaching religion at all. Certain conditions inherent in our social and national life do not make the teaching of religion desirable in the public school. The separation of church and state is

complete. Accordingly, in many States statute limitations prohibit religious instruction in these schools. In reality, therefore, it is not the function of the public schools to teach religion.

Nevertheless, in many of the schools the Bible is read. Textbooks also include selections from the Bible. Thousands of conscientious and spiritually minded teachers have exercised consciously and unconsciously a wholesome religious influence and they will continue so to do. In the matter of religious instruction the public school will undoubtedly cooperate, as in many cities it is already cooperating, as the next chapter will point out. It is, however, not to be expected that the public school will assume the needed responsibility in religious training. The church must take the lead. Under a wise and an intelligent leadership the moral public sentiment of our land is ready to support the church in the further extension of religious instruction.

The home relinquishing its teaching function.— The home, as a rule, is not teaching religion as effectively as it did earlier in our history. In fact, religious instruction has disappeared entirely from many of our homes. Not so often to-day is the scene thus pictured by Burns in his "Cotter's Saturday Night" enacted in our homes:

> The cheerfu' supper done, wi' serious face
> They round the ingle form a circle wide;
> The sire turns o'er with patriarchal grace
> The big ha'-Bible, ance his father's pride.
> . . . . . .
> The priestlike father reads the sacred page—
> How Abram was the friend of God on high.
> . . . . . .

Perhaps the Christian volume is his theme—
How guiltless blood for guilty man was shed:
How He, who bore in heav'n the second name,
Had not on earth whereon to lay his head.

. . . . . .

Then kneeling down to heaven's Eternal King,
The saint, the father and the husband prays.

. . . . . .

From scenes like these old Scotia's grandeur springs
That makes her loved at home, revered abroad.

With changing conditions the home has changed. Social, industrial, and economic factors have entered in to modify its former status. In tenements and apartments scores of families live under one roof. Individual home life and identity thereby suffer. Business demands, social interests, cafeterias and restaurants, outside activities and amusements—these are distracting interest away from the home.

Then the type of Sunday observance formerly maintained in the home is undergoing a change. In bringing this about both automobile and Sunday newspaper have had a share. Other agencies too are assuming home obligations. Especially is instruction, both secular and religious, being turned over to the schools. Though the home will and must cooperate, leadership is, however, not to be looked for from this source.

Limitations of the Sunday school.—The Sunday school is one of the leading agencies for religious instruction. Through its instruction to thousands a knowledge of the Bible has been given. Equally as many has the Sunday school brought under the contagious influence of some magnetic personality and the impact of this personal contact has been, in many instances, of incalculable

character-making value. The Sunday school also has been not only the recruiting office of the church but its proving ground as well. The Sunday school has been, as it were, a stream from the mountain pouring into the larger stream its fresh, pure, and sparkling water. Lessons in devotion the Sunday school has instilled. Training in systematic giving it has encouraged. A knowledge of missionary lands and an appreciation of missionary needs it has furnished. Strong effective lessons in temperance it has presented.

It is not so much a question of how much the Sunday school has accomplished or how well. The question is, rather, in order best to play its conspicuous part in the modern educational ministry of the church, how much more can and must the Sunday school accomplish? How much better can it furnish fruitful religious knowledge of the highest and best type? How much more effectively can it establish religious attitudes, deepen loyalty to the church, inspire a sense of God-consciousness and an unbroken communion with the Divine? How can the Sunday school make its instruction carry over into life, producing in the life of its boys and girls a better type of conduct and a larger outlook upon life?

Evaluated in terms of modern educational standards the Sunday school is not measuring up to the degree of efficiency which the urgent needs of the hour and of the future demand. Meeting only once a week, with less than an hour given to actual instruction, the Sunday schools suffer in comparison with the regular, frequent and drilled instruction of the public schools. And yet is religion any the less valuable as a subject of instruction? Did we not conclude earlier in our study that if religion is to play a part in our national and democratic life—

and it must—religion must be instilled into the heart and life of our childhood and youth? Does one hour a week give sufficient time for instruction so vital?

Again—and this is not said in the spirit of criticism—all honor to the two million Sunday school teachers of our land! They have rendered a faithful and noble service. Many of them, however, are poorly prepared. Instruction on their part is entirely voluntary. Likewise is attendance on the part of students voluntary. Nor is instruction adequately supervised. The public school has one supervisor to every eighty-two teachers. The Sunday school has one supervisor to every two thousand seven hundred teachers. Attendance on the part of the twenty million Sunday school pupils and students averages about sixty per cent of the total enrollment.

Furthermore, the Sunday school is not as far-reaching in its influence as the stanch believers in a safe democracy desire. It is estimated that there are twenty-six million Protestant children and youth in the United States under twenty-five years of age who are not enrolled in any Sunday school or other institution for religious training. Only recently has a better type of lesson material been introduced into the Sunday school, and even then only to a limited extent. The Sunday school as it is cannot solve the problem of religious education.

Meeting its Educational Responsibility

In view of the new responsibilities which an educational renaissance has imposed upon the church, and in view of the considerations which we have just observed, how is the church to meet its educational responsibility?

As nations have endeavored to improve their educational systems so is the church endeavoring to improve its educational system. This improvement must mean a thoroughgoing program of religious education. This means in turn a better type of church school with more adequately trained teachers and a better adapted curriculum. It means an extension of religious instruction into the week days, and even throughout the summer months. It means a type of preaching adapted to the needs and understanding of children and youth. In other words, the church can measure up to its educational responsibility only in proportion as it recognizes that education is its chief function as relates to its youth.

How can you best help the church meet its educational responsibility? Perhaps through one of the vocations to which its educational ministry gives rise. These our next study will consider.

CHAPTER VIII

THE MINISTRY OF EDUCATION

(CONTINUED)

THE modern educational ministry of the church, as the preceding chapter has indicated, occasions a comparatively new vocation—religious education. To consider this vocation is the object of this study.

RELIGIOUS EDUCATION AS A VOCATION

Religious education is the religious nurture and training of childhood and youth. Surely, such training is as important and as essential as any other form of training. Why does religious education not make the universal appeal, then, which the general field of education makes?

One reason is the fact that religious education has not been taken as seriously as general education. It has not been a paid profession. Religious education has been an avocation rather than a vocation. Service in this field has been occasional rather than professional. Religious education has largely been intrusted to the Sunday school, and the Sunday school, as we have seen, is a voluntary institution with voluntary teaching service and voluntary attendance.

Another reason lies in the fact that religion has not been conceived of as a subject which could and should be taught just as any other subject is taught. The idea has been prevalent that religious experience comes through channels other than those of instruction and

knowledge. Religion has been conceived of as a dessert rather than as a vital part of the daily meal, as a matter for Sunday rather than something to be taken into every hour and every day of the week, as a preparation for a future life rather than as a means which helps one live at his best in this life.

A new field of service.—But these ideas are changing. Religious education is becoming a distinct vocation. The church is awake to its responsibility, as the previous chapter has indicated. The public conscience is aroused. Religion, it is realized, is not a leaven that is to work itself unaided into the lives of our children and youth. It is, rather, a leaven that is to be kneaded through a process of education into the heart and life of every boy and girl until the whole lump of human personality is permeated with those religious values which give to life its highest significance and meaning.

"In the United States and Canada," writes Dr. Richardson in his pamphlet Religious Education as a Vocation,[1] "a major emphasis is being placed upon religious and moral education. This widespread and typically democratic movement is creating an imperative demand for a new vocation. Religious education is rapidly becoming recognized as a distinct calling and lifework. The movement is in great need of the services which only thoroughly trained leaders can give. To such leaders it guarantees adequate financial support and unlimited opportunities for service."

Religious education presents wide fields of service. Two of these will be considered: *directors of religious education* and *professorships* in colleges and universities. A director of religious education may serve in a local

[1] Occasional Papers No. 1, Northwestern University.

church or in the community. Let us consider these types of service first.

Director of Religious Education in a Church

What are the duties of such a director? What type of director is in demand? What are his opportunities for service?

Duties of a director.—Can you conceive of a large successful industry or business without a managing head? Such a manager has a general oversight over the entire plant or business. He is in close touch with every department and with the working details thereof he is thoroughly familiar. Under his direction, like clockwork, the entire plant operates or the business is carried on with a maximum degree of efficiency.

To be sure, a church is not an industry or a business concern. It is, nevertheless, a complex organism, made up of various departments each with its own organization and machinery. The church has its Sunday school made up of seven or eight departments; young people's societies like Leagues, circles, guilds, unions, and many others; Home and Foreign Missionary Societies for children and adults. There are also probationers classes, gymnasium classes, clubs, Scouts, and other forms of activity. All of these are not primarily educational in their function. All together, however, they constitute the educational forces of the church, each one, supposedly, at least, contributing something toward the social and expressional, and therefore the educational. ministry of the church.

Like the industry, doubtless if organized, correlated, and unified, the educational work of the church could be more efficiently accomplished. As in an industry so in

the church it would be of advantage to obviate overlappings, to avoid duplication of effort, to redirect tendencies toward cross purposes, to develop a maximum of efficiency. Or, to seek another analogy, what public school or system of schools would undertake to operate without a superintendent whose time and thought is to be given completely to the task and whose professional training fits him for his position of responsibility? In similar way, the church school must have professional oversight and direction.

Why not the task of pastor or superintendent?—Perhaps you ask if it is not the task of either the pastor or the church school superintendent so to direct the educational forces of the church. A natural question this is. It deserves a careful answer.

Such a task requires the services of a trained specialist. Such training neither the average minister nor the average superintendent has had. Besides, as head of the local church, the demands upon the time and thought and energy of the minister are urgent and insistent. Preaching, with the necessary preparation therefor, performing the sacred rites of the church which only one ordained for that purpose can perform, ministering to the varying needs of his congregation through visitation, counsel, and advice—these are a few of the many demands upon his time.

The superintendent of the church school is generally a man of business and naturally to his business he gives the greater part of his time and thought. Usually his training, as might be expected, has not been along educational lines. This does not mean to say, however, nor does it say that there are not many able and well-prepared men who are directing efficiently the affairs of

the church school. It means to say, rather, that both pastor and superintendent, in so important and so vital a matter as the educational ministry of the church, need help; they may even need expert guidance. It is imperative, at least, that both shall have the advice and cooperation of one who is well trained in educational theory and practice. A director of religous education should be the right-hand ally of pastor and superintendent, the expert person upon whose counsel and leadership in education the whole church depends.

Churches are employing executive secretaries, business managers, and office assistants, and this is well. Choirs are admirably directed and trained, and to this no one will object, for music is an essential part of worship. Childhood and youth, however, are the golden assets of the church, the rainbow promise of the future, the shapers and makers of a nation's democracy. The Church of God must be made and can only be made up of the children of God. The primary function of the church is, therefore, the religious education and training of its children. The one who can help the church in the realization of this function deserves a high place in the ranks and the life of the church, and it is here that the opportunity of the director of religious education presents itself big with challenge. The principles of religious education outlined in the preceding chapter are principles which in their thoroughgoing application give a commanding place in the church to the one who can apply them.

Not an easy task.—The work of such a director is not an easy one. Traditions will need to be overcome. Strong opposition will be met with. Pioneer work will need to be done, educational trails blazed, leadership

assumed. Accordingly, such a director must be familiar with educational methods. A knowledge of the church's fundamental textbook, the Bible, is prerequisite. Likewise is familiarity with curriculum material an essential, and hand and hand with this is required a knowledge of the needs of childhood and youth that curriculum material may be adapted accordingly.

A developing vocation.—It will perhaps be some time before the church will take as seriously its educational ministry as it does its preaching and other forms of ministry. A definite beginning is, however, being made. The worth and value of a director of religious education already has been recognized. Churches are calling for directors as rapidly as directors are becoming available. Universities and theological schools are offering courses for the training of directors. One of the departments of the Religious Education Association is maintained for and by those persons whose vocation is that of religious education. This department has its office in Chicago and its regular officers. Its membership includes the names of men and women representing the majority of the States in the Union.

"The director of religious education," writes Dr. Richardson,[1] "readily receives the recognition which his personality deserves. His profession is not a social handicap. . . . Since the bona fide calls for professionally trained religious educators are far in excess of those who are available, no one need hesitate to make serious preparation for fear that positions will not be open or that permanently embarrassing conditions will have to be faced. . . . The call for professionally trained religious educators is a call to take care of a growing concern.

[1] Op. cit.

Adequate financial, institutional, and moral resources are becoming available. Immediate results can be achieved."

Here is a vocation then which makes its appeal and issues its call to men and women alike. Education in any of its nobler forms is a time-honored profession outranked by none other. Religious education is destined to take its place as one of the very noblest forms of education. Where can you find a vocation more worthy of your best talent or more in need of your trained service? There is a future for the religious educator and a better and brighter future for our State and nation through his service.

Director of Religious Education in a Community

Not only in the church is there a demand for directors of religious education, there is a similar increasing demand for such leadership in many communities.

Religious potentialities.—In every community there are scores of agencies and influences which make for moral and civic righteousness. The best public sentiment stands for religious values. Business recognizes the value of religion alive and active in a community. Most parents desire for their children a religious atmosphere. In every community there are influential and representative citizens who, under wise and intelligent leadership, are ready to give substantial backing and support, moral and financial, to a thoroughgoing movement which looks toward the realization of a deeper community religious consciousness.

Here is not only an opportunity but a definite challenge to the church to extend the range of its educational ministry. There is a pressing demand for directors of

religious education who can correlate and coordinate the religious potentialities of a community. Such directors are successfully at work in cities, to mention only a few, like Malden, Massachusetts; Cleveland, Ohio; and Evanston, Illinois, and in communities in which, among others, Stoneham, Massachusetts, and East Chicago, Indiana, constitute centers.

Community interest in religious education is manifesting itself in three especial phases of activity: first, community training schools; second, week-day religious instruction, and third, in the further extension of daily vacation Bible schools. Let us consider these briefly.

Community Training Schools.—The church long ago has recognized the need of better-trained teachers. Accordingly, practically every denomination maintains its Teacher Training Departments and many local churches provide teacher training courses. The International Sunday School Association also has maintained and encourages such courses.

With the stress, however, which is being placed upon religious education there is a more insistent demand for better-trained teachers in the church schools. It is recognized too that a community by cooperating can provide a better training school than can any one church or denomination in that particular community. Hence within recent years Community Training Schools have come into being.

These schools are schools for the training of teachers of religion and social workers. They are maintained for the community and by the community. Not supported by any one denomination, they are free to work in the interest of all denominations. Not controlled by any one church, they prepare teachers for all church

schools alike. These schools are under the direction of a council or committee of religious education made up of representative men and women of the community both lay and clerical. For the courses which are offered, for which credit is given, the best educational talent is employed. These courses are generally grouped in three departments as follows: Biblical, Departmental, and Professional. Courses actually offered in a representative school of this kind will be typical. These courses are as follows:

Biblical: The Life of Christ; Old Testament History, Prophets and their Message; The Apostolic Age.

Departmental: Beginners (Kindergarten); Primary Methods; The Junior Child and His World; Intermediate-Senior; Young People.

Professional: Organization and Supervision of the Church School; Method in Teaching Religion; Childhood Religion; Religious Education of Adolescents; Psychology and the Daily Life; Standards of Social Service.

Such schools not only bespeak a renewed interest in religious education; they bespeak as well a more thoroughly trained corps of teachers for the church schools in the community. To establish and build up such schools is one of the big, inviting tasks of a director of religious education in a community. Cities and communities are looking for and they are ready to pay trained men who can come into a community and put in operation such schools. Religious education lacks not for a ready field of service; it lacks for those who are ready to serve.

Week-day instruction.—To extend religious instruction into week days is also a part of the complete

program of religious education. The short time on Sunday given to religious instruction is not commensurate with its importance. A recent survey pointed out that the average Protestant child has only twenty-four hours of time provided annually for religious instruction.

A matter so vital as religion demands instruction not only on one day in the week but throughout the week. Religion is not like a Sunday garment to be worn only on that particular day and on special occasions. Religion is a fundamental everyday matter. It must be made an integral part of our inner selves, an inseparable quality which permeates our entire being and which cannot be put on and off like a garment. Adequate fruitful religious knowledge, right attitudes and applied skills discussed in the preceding chapter cannot come through Sunday instruction alone.

Rapid headway, therefore, is being made in inaugurating programs of week-day instruction. In some communities such instruction is given in the various churches at hours convenient for the boys and girls of the public schools. In other communities the public school buildings are being used. The Gary, Indiana, week-day schools, which have been established for a number of years, use buildings owned or controlled by the organization carrying on the instruction. In Van Wert, Ohio, public school buildings are being used in part. In Hobart, Indiana, where one school is maintained, the Methodist church is used as the school building. Indiana Harbor, Indiana, maintains two schools, one in the Community House owned by the Baptist Church, and the other in the Methodist church. The Board of Religious Education in Evanston, Illinois, after making a survey of the situation, deemed it best, for the present

at least, to use public school buildings, and this is being done in all cases. The Protestant churches of New York are confronted with the problem of caring for more than two hundred thousand children released to them for week-day religious instruction.

Dr. John E. Stout, in discussing "Week-day Religious Instruction" in Occasional Papers, Number Three, issued by Northwestern University, writes: "The outlook for a more effective program of religious instruction is indeed encouraging. The churches are becoming awakened to the importance of the task, and fortunately they are not alone in this awakening. Public school officials and teachers, and other citizens who are viewing the matter primarily from the standpoint of education in general, are coming to realize that the absence of the distinctive religious element in the public schools makes it imperative that this defect in our educational system be in some way corrected. Some agencies other than the public schools will have to be relied upon to do this. Naturally, the responsibility rests heavily upon the church at large. . . . It is the conviction of this writer that community week-day schools of religious instruction constitute one of the most important means of attaining this objective. These schools, where established, are securing results, in most cases, far beyond the expectations of those responsible for their organization and maintenance. The response of both parents and children to the opportunities provided, the cooperation of the churches, the public schools, and the people in general is most encouraging."

If you wish to enter a field of service big with opportunity and large with significance, enter the field of religious education. Some one must be prepared to inau-

gurate programs of religious education. Get ready. Communities are looking for you. They need you.

Daily vacation Bible school.—Why should religious instruction take a vacation! It gets enough as it is. Forces that make for religion cannot afford to rest—there is too much competition. Accordingly, for a number of years, daily vacation Bible schools have been established. Something for the growth of the movement in the years preceding the war is indicated as follows:

YEAR	SCHOOLS	ATTENDANCE	TEACHERS	CITIES
1907	19	5,083	70	4
1908	29	7,853	112	6
1909	51	15,036	209	11
1910	82	19,578	336	15
1911	102	26,886	509	16
1912	160	39,306	707	24
1913	215	50,528	1,003	34
1914	297	64,535	1,940	67

The present outlook is for a great forward novement in this line of educational endeavor. Such schools are now included in any complete community program of religious education.

Who will say that with an improved church school meeting regularly on Sundays, with high grade community training schools equipping and preparing church school teachers, with directors of religious education in church and community, with a type of aggressive week-day religious instruction supplementing the public school curriculum, and with daily vacation Bible schools at work throughout the summer months, the future of our country does not loom up the brighter? What more inviting task, what larger opportunity could you

desire than to have a part in perfecting such a program of religious education? Where can you find a vocation with larger opportunities for genuinely constructive upbuilding work and a quality of service more far reaching and significant in its extent?

But how shall one prepare for such service? This brings us to a consideration of another feature of the program of religious education and to another type of vocation within the educational ministry of the church—the part which the college and the university are to play in this program and the instructorships and professorships in these institutions.

Instructorships and Professorships

Every worth-while vocation necessarily demands preparation. The legal profession presupposes the law school; medicine, the medical school; religious education, schools of religious education. The educational ministry of the church must provide training for those who are to minister through this channel of service. The program of religious education is therefore not complete without the instructor and the professor, the college and the university.

The American college and the American university are especially the product of the church. Harvard, William and Mary, Yale, Princeton, Brown, Columbia, in fact, with the exception of nine, all of the colleges of the seventeenth and eighteenth centuries were founded and conducted as denominational institutions. It may be stated too that public school education in the United States owes its origin largely to the influence of the church. The early college trained for the ministry of the church. The ministers of the church were in turn

leading factors and in many instances actual teachers in the early schools.

As we have seen in a former chapter, however, the trend of education has been toward the secular. This has been true even in the denominational institutions. With the new emphasis upon religion a new tendency is, however, developing. State institutions are offering courses in biblical literature and interpretation, as for example, the University of Michigan, the University of Pennsylvania, and the University of Virginia. State institutions, as well as institutions on foundations other than State or denominational, are establishing departments of religious education. Vocations within the professional field of religious instruction are therefore taking equal rank with professorships in other fields of education.

The church and the church schools, however, must assume the leadership in preparing its educational leaders. Accordingly, in the colleges and universities of the church, departments of religious education are rapidly being established—as rapidly as trained men and women can be found to fill the necessary chairs of instruction. Boston University, The Yale Divinity School, Columbia University in connection with Union Theological Seminary, Northwestern University and George Peabody College for Teachers are among the leading institutions offering special courses of training.

The Department of Religious Education in Northwestern University may be cited as typical of other departments of religious education.

This department offers to students who are candidates for the Bachelor of Arts degree an undergraduate major or minor in religious education. This department also

provides graduate courses, seminars, research work, and literary projects which make it possible for candidates for advanced degrees to do major or minor work in this field. Furthermore, this department maintains a system of laboratories in which students are given opportunities of active participation in the organization and administration of substantial programs of religious education in several distinct types of communities. These programs include training schools for religious and social workers, week-day religious instruction, daily vacation schools, various Americanization projects in industrial centers and among foreign-speaking groups.

Courses offered in such a department are in part as follows: principles of religious education; the psychological basis of conduct; the history of religious education; method in teaching religion; the curriculum of moral and religious education; the religious education of children; the religious education of adolescents; principles and methods of recreational leadership; the psychology of the religious life; problems of religious psychology; content and organization of lesson material; the organization of a national program of religious education; the organization and administration of religious education; advanced principles of religious education; seminar for writers in the field of religious education; seminar for directors of religious education; seminar for instructors in religious education.

Religious education not only offers an inviting field for service, it offers preparation for service in this field as well. Religious education is not a panacea; it offers to the church, however, a medium through which it can more adequately discharge its educational responsibility. Teaching is one of the noblest of professions—to teach

as the Master Teacher taught and for the same purposes for which he taught is the highest form of teaching. So to teach is the object of the educational ministry of the church.

"Religious education is a call," writes Dr. Richardson,[1] "to share with fathers and mothers the spiritual responsibilities of parenthood. It is a call to guide the church in the most important phase of its divine task. It is a call to cooperate with public school leaders in building the most complete and morally trustworthy system of education the world has yet known. It is a call to help arouse public sentiment still further, both within and without the church, to the challenge of the coming generation. It is a call to patriotic service at a critical moment in the nation's history. It is a call to present with pedagogical skill, prophetic insight, and apostolic fervor the truths contained in the Holy Scriptures. It is a call to share the work of the Holy Spirit in fostering intimate companionship between both children and adults and the Divine Saviour of Mankind."

To such a call should workers fail to respond?

[1]Occasional Papers No. 1. Northwestern University.

CHAPTER IX

THE MEDICAL MINISTRY OF THE CHURCH

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." The Head of the church set the standard for the work of the church. The ministry of teaching and of preaching have been considered. This chapter will discuss the ministry of healing, or the church at work through its medical ministry.

Medicine as a profession makes a distinct appeal to men and women alike. It is a service profession of a high and distinguished order. The physician is a friend to humanity, the surgeon a benefactor, the nurse an angel of mercy.

The Christian ideal includes soundness of body.—The Christian ideal stands for happiness, health, vigor, robustness of body, mind, and spirit. Disease is the enemy of mankind, physically, morally, spiritually. Disease retards progress, sickness thwarts human endeavor, pain and suffering add to the misery of the world. On the other hand, medical science is a liberator, a shackle-breaker. It brings hope and cheer and happiness to the race. It not only heals and cures—more important still, it prevents and forestalls.

The church is the promoter of the Christian ideal. Medical science is therefore an ally of the church. The ministry of the church must include the physical as well

as the moral and spiritual needs of man. The Master not only said, "Son, thy sins be forgiven thee," he also said, "Take up thy bed and walk."

Medical Ministry of the Church at Home

In the United States there are more than six thousand hospitals, and more than one hundred and fifty thousand physicians and surgeons—one physician to every five hundred of population. Because our own land is so well supplied with the benefits of medical science and skill, the medical ministry of the church concerns itself largely with those lands not so blessed with the gifts of medicine and healing, and whose people do not know so well the advantages of public sanitation and the virtues of personal hygiene.

Hospitals supported by the church.—This does not mean, however, that there is not need for the medical ministry of the church in our own land. The hospitals in the United States supported by Protestant churches number four hundred. These are not entirely charitable institutions. The charitable motive, however, frequently and often makes possible medical treatment for those who otherwise could not be so treated. In one denominational hospital, for example, in a recent year, 5,340 patients were cared for, including 1,000 children. During this year 800 children were born in this hospital. Free services amounted to over $14,000. Another denominational hospital is purely charitable. Another did $15,000 of free work. Still another $33,705 of such work without pay.

In the crowded and congested districts of a number of our larger cities many churches maintain dispensaries.

These are rendering a service of far-reaching value. The church perhaps has no medium through which it can give more practical expression of the principles of Christianity than through the various avenues of its medical ministry, and in no phase of its activities are trained workers more needed than here.

Then, too, the church in our land has an important mission in pointing steadily and constantly to the ideal of a strong and vigorous mind in a sound and healthful body. The physical examination prescribed for our soldiers in training for the recent war revealed astounding and disturbing results. A crusade resulted—a crusade against venereal disease, that invisible enemy which is taking so large a toll of the manhood and the womanhood of our land. This crusade must be continued. Therein the church must continue to take a prominent part. It must enlist the advice and cooperation of its leading physicians, of parents and teachers, of every one. The answer to the question of the psalmist, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" is forever the same answer: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, or sworn deceitfully." An ounce of Christian preventive lodged in the moral nature of youth is worth all the pounds of cure that may be applied to his physical being.

This chapter does not, then, by any means underestimate the need and the value of the medical ministry of the church in our own home lands. Regardless of where they may serve, men and women cannot be too strongly urged to prepare for this important phase of ministry. The Christian physician or nurse has a rare opportunity anywhere and everywhere.

Medical Ministry of the Church in Foreign Fields

Obviously, all of the foreign fields of service cannot be treated in this discussion, nor is this necessary. The service spirit asks not *where* but *how* it can best serve. The needs in a few of the foreign fields will represent the needs of all. Examples of the actual work of medical missionaries meeting and ministering to these needs should prove an inspiration to men and women to continue such ministering.

Africa.—When Dr. Catherine L. Mabie, of Illinois, applied for appointment to the Woman's American Baptist Foreign Missionary Society, she was asked if she would be willing to go where her services appeared to be most needed. She wrote frankly in reply: "With the Master's clear call to Africa ringing in my soul, I cannot, dare not, go elsewhere." To Africa and into the Congo she went in 1898, and there she is laboring for her Master. Her biographer thus speaks of her service:[1]

"Dr. Mabie has done her part in driving out smallpox, which was once a dreadful scourge everywhere in the Congo land. She has done her part in teaching the natives that the sleeping sickness, which carries off millions of people in Central Africa, may be avoided if one escapes the bite of the tsetse fly. She has done her part too in teaching the people how to combat tuberculosis, and, with a woman's heart, she has done a great deal to relieve persistent skin disorders in little children.

"But," continues her biographer, "her chief interest in these people is in their deliverance from their spiritual disease and bondage. To make God near and dear to those afraid of him is the object of her service. Medicine

[1] Ministers of Mercy. Franklin. Missionary Education Movement.

and surgery are parables through which she seeks to interpret the love of Christ. What could be better than to teach these children of the hill and jungle that God is love, and that no one should be afraid of him?"

Here is inspiration to follow in the footsteps of Dr. Mabie and of many others. Africa is an immense continent of nearly ten million square miles, in which the areas of India, Europe, China, and Mexico could be easily engulfed. Scattered throughout this continent are between one hundred and thirty and one hundred and fifty millions of people, many of them still in dire need of medical service.

In the Nile valley, for example, it is estimated that ninety-five per cent of the people are suffering with ophthalmia. In other districts of Northern Africa epidemics and sleeping sickness are carrying off thousands of natives annually. And this could be largely prevented by the work of medical missionaries. At present, however, in these districts the evangelical churches report only five hospitals and twenty-seven dispensaries. Eight hundred and fifteen foreign missionaries, which number includes only six medical missionaries, are working among the eighty millions of people of Northern Africa.

A recent report points out that second to no other form of material help, the people of Central Africa need medical service and care. The stuffing of infants with strong foods, the mistreatment of the diseases of childhood, the utter ignorance of proper treatment and care of fever, pneumonia, smallpox, and other diseases, lack of knowledge of germs, of the laws of hygiene, of the value of sanitation—these result in a heavy toll of life and a low efficiency for those who survive.

In South Africa eight and one half million of the ten million population are Bantus, or native Africans. In sickness the Bantus have to depend largely on witch-doctors and herb-doctors. Only twenty-three European and American missionary doctors are serving these millions of Bantus. There are three missionary doctors in all of Portuguese Africa, a country nearly two hundred thousand square miles in area and with a population of three million.

Disease, according to the belief of the African, is due to evil spirits. The African admits that the Good Spirit made the world. He believes, however, that this Spirit has withdrawn himself far away and that he has no further or present contact with or concern for the people on the earth. Only by coming to accept God, Creator and Ruler of the world, as one who is mightier than all the evil spirits in which he believes, can the animistic African be freed from the terrors of the world of malignant spirits which have hemmed in his life on every side. And who can do this to better advantage than the medical missionary through whom Christianity speaks its message in so potent and so practical and visible a manner?

China.—Dr. George E. Vincent, president of the Rockefeller Foundation, and director of the China Medical Board, points out that "the missionaries in China in 1914 had established three hundred and fifty foreign trained nurses in the field. They had during the years established firmly the foundations not only of hospital and dispensary service, but the foundations that are indispensable to the establishment of medical education." Dr. Vincent further points out, "The outlook in China is very encouraging for hospitals and centers where medicine can be taught, where graduate work and

research work can be carried on, and, most important of all, one's largest responsibility to one's fellow men can be realized in a sane, tangible, concrete way."

China offers an opportunity, then, both for the teacher of medicine and the medical practitioner. There is, on the one hand, the financial foundation indispensable to the establishment of medical education; on the other there is the giant nation of China yet ignorant of surgery and sanitation. Only in certain centers, according to surveys, have people awakened to questions of public sanitation. Cities the size of Boston draw water from polluted rivers and wells, while every city and village has open sewers. In one province it is estimated that there is but one doctor to five millions of people.

The further need of physicians and surgeons in this awakening country, whose population, it is estimated, will, by the end of this century, total one billion, is the fact that, including all Chinese who have medical training, there are only something like one thousand doctors in China, about half of whom are connected with missionary work. This is an average of one doctor to every four hundred thousand people. Compare this with the average in our own land. It is probably safe to say that ninety-nine per cent of all the people who become ill in China are entirely without competent medical attention.

There is a ringing challenge of need and of opportunity for men and women to follow in the footsteps of Parker, Allen, and MacKenzie. What would the condition in China be without the service of the medical missionary? What may it be if the disciples of the Great Physician continue to preach his truth through the medium of modern medical science?

India.—Because of his distinguished service as a medical missionary, the government of India decorated Dr. Theodore Leighton Pennell, in 1903, with the Kaisar-i-Hind silver medal, which is bestowed in recognition of public service to the country, and in 1911 presented him with the Kaisar-i-Hind Gold Medal.

When Dr. Pennell died, in 1912, crowds surrounded his house. All were anxious to see again the form of him who had been to them a friend and brother. "He lay in his Pathan dress, in all the serenity of death, while they filed silently by—Hindus, Mohammedans, rugged warriors from over the border, women and children, schoolboys, beggars, patients, the lame, the halt and the blind, old and young, foe and friend, all united by the common sorrow that bowed all heads alike." A great multitude assembled at his open grave, many pressing forward to touch the doctor Sahib's coffin. "He is not dead," they said. "Our Doctor Sahib could not die. He lives!"[1]

And so he does live. Largely as a result of the medical missionaries, medicine has made rapid progress in India. In 1916 the British India Medical Service reported 3,000 hospitals and dispensaries with a record of nearly 35,000,000 patients treated in a year. There are 5 government medical colleges which in the same year enrolled 2,100 students, including 79 women. Five hundred and seventy-two missionary hospitals and dispensaries are reported in India and Ceylon, 202 of which are under American societies, treating in all over 1,000,000 patients every year. The foreign medical missionary force numbered about 400 physicians and nurses, of whom 47 men and 104 women represented American societies.

[1] Ministers of Mercy. Op. cit.

Christian medical missions have wrought marvels in saving countless lives, in teaching the value of human life, in demonstrating sane and effective methods of treatment, in stimulating other practitioners to better work, and in expressing powerfully the Christian spirit of brotherly kindness. But India is a country of dimensions and of people. One fifth of the human race, or about three hundred and fifty millions of people, live in the region lying between the Himalayas and the equator, and between the borders of Persia and that of Siam. There is yet a vast work to be done in continuing the establishment of hospitals, dispensaries, sanitariums, and laboratories, in founding schools for the training of Indian physicians, surgeons, apothecaries, and nurses, and in maintaining popular instruction in hygiene.

George B. Archer, in an account of his work in India,[1] gives this vivid description: "In the dispensary in one year we had sixty thousand out-patients, and to all of the patients the gospel of Jesus Christ was preached before treatment. Our plan of work was this: The patients who come to us early in the morning are first of all gathered in a preaching-hall or veranda. Very often, in the unhealthful season of the year, the preaching-hall, which holds two hundred, is full at six o'clock in the morning. Sometimes as many as sixty or seventy patients come the evening before. We are always glad of this because it gives us the opportunity to have special preaching for these patients.

"The subject selected for the gospel address is usually one of the parables of our Lord, the story of Naaman, the leper, the futility of the works of merit to give salvation, Jesus Christ our surety. Any day in the dispen-

[1] Proceedings Student Volunteer Convention, Kansas City, 1912.

sary you would find high-caste Brahmans and low-caste men sitting side by side on the floor. You would find the blind and the halt, the lame, the fever-stricken, sometimes also the leper—just such crowds as came to Jesus when he was here on earth. Every patient receives a prescription paper, on the back of which is an outline of Christian teaching printed in the vernacular."

The Near East.—The Near East includes Turkey, Syria, and Palestine, Arabia and Mesopotamia and Persia. To these countries many medical missionaries from America have gone. Dr. Joseph Plumb Cochran, for example, was appointed in 1878 as missionary to Persia by the Board of Foreign Missions of the Presbyterian Church in the United States of America. His wife gives this picture of Dr. Cochran:[2]

"Joe is so beset with people that he had to lock his doors to-day while preparing for the mail. Somehow I never realized before how the sick thronged and crowded upon Jesus during his whole life wherever he went. People do just so in this country. A few Sabbaths ago Joe went to a village some distance from here. He had not taken off his boots before the sick began to come to the house where he was. Before and after the service it was just so. The next morning he went to the next village, and as they heard of his coming, by the time he arrived the sick were all out in the streets, on beds, on donkeys, and on people's backs. Was it not like the time of Christ?"

One particularly urgent call from Persia asks for forty-five physicians—forty-five men and women to live in this land as did the Great Physician in the land of

[2] Ministers of Mercy. Op. cit.

Galilee. The gospel of healing needs no interpreter. It speaks a universal language.

Dr. and Mrs. Bennett gave their lives in medical ministry to the Arabs, for both were physicians. Mrs. Bennett was born in Denmark. At the age of twelve she emigrated with her parents to America, settling on the plains of South Dakota. She went to school at Chamberlain. "While there," she said upon one occasion, "I read a book, The Post of Honor, a tale of missionary life in Madagascar. It made a great impression on me and I became filled with the ambition to become a missionary."

She entered the University of Michigan to take up her medical work. Prominent teachers declared that no brighter woman ever graduated from the medical department of that University. Her Phi Beta Kappa key went with her to the mission field. She married Dr. Bennett. To the Arabs both husband and wife gave the full measure of service until, ministering in Lansing, the Memorial Hospital at Busrah, to the wounded soldiers of a world war, both fell at their post of duty.

Mrs. Bennett was a woman among women. She could mingle with the best Turkish and Arab women and could sympathize with the most lowly. No one was ever turned away. Finding so many people suffering from eye trouble, she performed unaided as many as several hundred operations in a single year. Women sought advice from the beloved woman physician concerning their delicate babies. Others, suffering from tuberculosis, were advised how to live in order to combat the disease most successfully. Patients with diseased bones, terrified at first by the suggestion of surgery, were won in time to confidence in the skill and tenderness of

the woman doctor. As many as a hundred lepers were treated by the two physicians in a year, huts being erected for their use near the hospital grounds.

According to recent reports all of Arabia has been profoundly affected by the world war. Mesopotamia has been transformed. Moslem attendants are constantly increasing wherever Christian services are held. Each service demonstrates that people are realizing that Christ is the better prophet and that the Christian religion is the better religion. Schools are the open doors. Doctors are urgently needed. Last year, the Arabian Mission of the Reformed Church in America resolved to reiterate to the board of trustees the pressing need of Arabia for medical men and women. Its finest hospital is standing empty and unused, while opportunities for service cannot be embraced because present resources are limited.

The present need of workers.—So one might continue to cite illustrations from the medical missionaries of the past as well as from more than 800 Protestant medical missionaries now in foreign fields in charge of 698 hospitals and 970 dispensaries, treating approximately 10,000,000 patients yearly. It is, however, the further need that is of vital concern. The call for additional help and service is urgent. In the Philippine Islands, for example, outside of Manila and Iloilo there are no hospitals at all save three small ones. There are a few doctors scattered throughout the Islands, but otherwise the people are at the mercy of quacks and venders and nostrums.

In Korea there is one medical missionary to every 345,000 Koreans. In Colombia in South America there is one doctor to every 6,000 people. In the Island of

Java, Sumatra, and Borneo the Methodist board is planning to erect sixteen new hospitals. From whence will come the necessary doctors and nurses to staff these institutions which are the life-giving exponents of the Christian faith? Even in so large and so modern a city as Valparaiso in South America, the infantile death rate is from seventy-five to eighty-five per cent. Furthermore, in Latin America there are states without a resident physician. Country districts are almost entirely destitute, while trained nurses and public clinics are unknown except in a few large cities. We need not further argue the urge or the call. Response is imperative, opportunity awaits!

The Service Motive

Perhaps in no other vocation within the church as in its medical ministry in foreign lands does the service motive play so conspicuous a part. For several reasons is this motive the predominating one.

The cost of medical preparation.—In the first place, both in point of time as well as expense, medical preparation is costly. As a rule, a medical course includes six years of study after the completion of a high school course. A careful study of a number of records made in 1917 has led to the conclusion that the cost of a medical education must be considered, at the least, three thousand dollars more than the cost of preparing for a skilled trade. For the medical missionary available scholarships and other sources of help reduce this cost somewhat. But even so, the expense of medical preparation is an item to be carefully considered in choosing a field of service.

Financial returns.—Furthermore, the financial in-

ducements are not especially inviting. The medical missionary receives from five to fifteen hundred dollars with professional and living expenses. In comparison with this, an estimate of the financial rewards of medicine in our own land may be gained from the table of average total earnings in medicine compiled in 1914 by Harvard University from answers to inquiries sent to graduates:

YEARS OUT OF PROFESSIONAL SCHOOL	AVERAGE EARNINGS MEDICINE
1	$623
2	909
3	1,301
4	1,681
5	2,005
6	2,410
7	2,935
8	3,227
9	3,636
10	3,789

Add to these facts the hardships and privations attendant upon the medical missionary, life amid strange people and customs, and it is clear that the impelling motive must be the big, predominating passion for helpfulness to one's more unfortunate fellow man. And where is a finer motive to be found?

Return on which value cannot be estimated.—Upon one occasion, when Dr. Grenfell was working on the shores of Labrador, he was carried out to sea on an ice floe. The ice carried him to and fro in every direction. Finally, however, the wind changed and the ice came back. After describing this and other experiences in connection with his work, a lady in Philadelphia

remarked to Dr. Grenfell: "Dr. Grenfell, how beautiful it is of you to sacrifice yourself in this way in Labrador."

"You do not understand," replied Dr. Grenfell. "I am having the time of my life in Labrador."

"I believe," says Dr. George E. Vincent, previously quoted, commenting on the work of Dr. Grenfell, "that these days present the greatest, most inspiring opportunities that ever have come to young men and women in the United States of America, and that this is a time when one calls upon them not for the sacrifice of dearly regarded petty, personal, narrow interests, but when one opens up to them great, glorious, satisfying, joyous service and says to them, 'Come into these fields which give you opportunity to have the time of your lives.' "

All honor to the young men and women of our land who are willing to pay the price for this opportunity to serve and who are willing to re-live in other lands the life of the Great Physician. He alone can inspire the ideal—he alone can give the real reward!

CHAPTER X

THE CHURCH A PUBLISHER

JOURNALISM is one of the outstanding professions. Editors and writers are men and women who mold public sentiment, stimulate thought, instruct, and entertain. The book, the periodical, the newspaper—these are indispensable in our intellectual, social, and everyday life.

Likewise in our religious life the press plays an equally indispensable part. Religious journalism is, therefore, one of the distinct vocations within the church. To discuss this vocation, or, in other words, to consider the church as a publisher is the object of this study.

"Of making many books."—Out of the 175,000,000 copies of books printed in 1914, 51,000,000, in round numbers, were educational, 39,000,000 were classed as fiction, and 24,000,000 were grouped under the heading of religion and theology. Many of the 22,754 periodicals of all classes, including dailies, published in the United States in the same year, were religious periodicals.

This does not mean that every book dealing with religion and theology is necessarily a book published by the church. Nor does it mean that every religious periodical is a church publication. A large part of the work of the church is, however, done through the medium of publication. This medium gives rise to vocations within the church and employment to an army of workers. One large denomination in its publication interests employs more than eleven hundred men and women. In

connection with the publishing interests of all the churches, many thousands of men and women are employed.

Every denomination has its main publishing house with various branches thereof. These are beehives. They are radiating centers of influence. They are lighthouses disseminating through the printed page the message of the church. Some of the leading church publishers and their denominations are as follows:

Publisher	Denomination
Baptist Sunday School Board	Southern Baptist Convention
National Baptist Publication Board	National Baptist
Seventh-Day Baptist Sunday School Board	Seventh-Day Baptists
Brethren Publication House	Brethren
Pilgrim Press	Congregational
Covenant Book Concern	Swedish Congregational
Disciples of Christ	Disciples
Standard Publishing Company	Disciples
Christian Century	Disciples
Eden Publishing Co.	Evangelical Synod
United Evangelical Publication Society	United Evangelical
Evangelical Association	Evangelical Association
Friends	Friends
Lutheran Publication Society	Lutheran
The Methodist Book Concern	Methodist Episcopal
Smith & Lamar	Methodist Episcopal, South
Methodist Protestant Publishing House	Methodist Protestant
Presbyterian Board of Publication	Presbyterian
Presbyterian Committee of Publication	Southern Presbyterian
United Presbyterian Board	United Presbyterian
General Board of Religious Education	Protestant Episcopal

Books and Curriculum Material

Books published by the church are of various types, devotional, informational, theological, textbooks, and the like. Certain of these books defend and explain the

dogmas of the church and the creeds and faiths of the churches. Devotional books appeal to the spiritual and emotional life. Books of information enlighten and inform. Textbooks constitute the medium of definite religious instruction.

Back of every book must of necessity be a writer. Book writing is, however, a limited profession; it is, nevertheless, a profession of dignity and prestige. The creative author is a leader taking high rank in the realm of spiritual production.

Religious textbooks.—While all forms of religious journalism demand workers, perhaps the most urgent call for creative ability at present is in the field of textbook or curriculum material.

Without textbooks, modern education is helpless. Textbooks are the means toward educational ends, the stepping-stones toward intellectual growth and development. While the main objective of all teaching is, of course, the *learner*, this objective can be reached only through suitable curriculum material. The better the material, other things being equal, the more effective is the teaching.

For schools, colleges, and universities a wealth of splendid texts have been prepared. So likewise has the church for its instruction texts and lesson material. These texts, however, do not compare favorably with the texts used in the general field of education. In fact, there is not available to-day a standardized and satisfactory curriculum of religious education, even for our Sunday schools. For the week-day church schools which are rapidly springing up and which are frantically calling for material, we have still less organized curriculum ready to offer.

Types of church school material.—The present day curriculum of religious education consists of three broad types of material: (1) a series of ungraded Bible lessons, (2) a series of graded lessons taken principally from the Bible, (3) several series of textbooks containing both biblical and extrabiblical material..

The basic material presented in the first two of these series is determined by the International Lesson Committee, which comprises a membership of forty, made up as follows: eight from the Sunday School Council of Evangelical Denominations, eight from the International Sunday School Association, and one from each of the twenty-four major denominations. The material prescribed by the International Lesson Committee may be used without restriction by any religious organization or by independent publishers. Each of the denominations which publishes its own lesson material employs writers to supply the lessons with pedagogical helps for teacher and pupils. The material is then issued under a denominational name, as the Keystone Lessons (Baptist), the Westminster Lessons (Presbyterian), the Pilgrim Lessons (Congregational), the Berean Lessons (Methodist), etc. Several independent, commercial publishers follow the same plan as the denominational, placing on the market competing lesson material.

The third group of curriculum material, that represented by series of textbooks, uses a wider range of subject-matter than that provided by the International Lesson Committee. The Bible supplies the core of material, but other sources are also freely drawn upon. Certain denominations, as notably the Episcopal and the Unitarian, have developed a graded series of texts for their own use, the former under the title, "Christian

Nurture Series," and the latter under the title, "Beacon Course." Independent publishers are also entering this field, the University of Chicago "Constructive Studies in Religion" and Scribners' "Completely Graded Series" being well-known examples. The Abingdon Press has in preparation a comprehensive series of "Religious Education Texts" for week-day instruction in religion.

Some form of this curriculum material, especially the graded and ungraded lessons, is in use in practically every Sunday school. It is, however, the opinion of leading educators that no one of these curriculums attempts, nor all of them together constitute the final word in curriculum making. All earnest attempts, therefore, to produce a better type of curriculum are welcomed. Here is a distinct and attractive vocation. Such a challenge should awaken the gift of writing slumbering, perhaps, in many young men and women, leading them to prepare for creative, constructive work in such an important field of useful service. Of the making of books there is no end is an observation hoary with age. A good book, however, often makes a man or a woman. Of the making of such books there should, therefore, never be an end.

Magazines and Periodicals

Not only is the church a publisher of books and of curriculum material; a long list of magazines and periodicals are also included in its publications. As Chapter V pointed out, there are, according to the Year Book of Churches, almost five hundred such publications in use by the various churches in the United States. This means editorships, business managerships, publishing

agents, office force, printers, and the like—talent of a high order requiring a host of skilled workers, including both men and women.

Influence of current periodicals.—These periodicals are alive with facts, general and denominational. Items of connectional interest are therein given publicity. Such periodicals serve as clearing houses for the respective denominations. To keep well informed on the affairs of one's church one must read the publications thereof.

The prime purpose of such periodicals, however, is to quicken the spiritual life of the church. Like any other growth, spiritual growth is dependent upon nourishment. This the church supplies in part through sermons, lectures, and talks; through participation in worship; through opportunities of service. Equally as well, and perhaps even more so, is the printed word a spiritualizing factor. Such a word speaks its message in the quiet of the home hour. A poem, a quotation, an illustration, an editorial, an article—these, one or all, may touch the springs of emotion, kindle devotional fires, stimulate to service conquests. Conceive, if you can, of a productive, vital religious life apart from contact with wholesome and stimulating reading!

A career for writers.—It would be far beyond the mark to claim that church papers contain the only periodical reading matter of religious value. Nor will one claim that in the average church paper the material presented is all of the most wholesome and stimulating type. The point is that such reading material does play an indispensable part in developing and conserving religious values. Accordingly, the best trained and ablest men and women of the church are in demand as writers as well as to fill editorships. There is a definite and

permanent place and a future career in the church for the young man or the young woman who has something well worth while to say and who can say it in a well-worth-while way.

The Church Press in Mission Lands

The church through its missionary representatives has been responsible for publications of significant and far-reaching value in many different tongues. Largely through the instrumentality of the missionary, for example, the *Bible has been translated* into approximately five hundred distinct languages and dialects—language ranging from the ancient Sanskrit to the modern Zulu. In the South Sea Islands scores of dialects have, through missionaries, been provided with alphabet, grammar, and printed literature. Two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible.

Writing in other languages.—Where are to be found more splendid acts of devotion and heroism than those exemplified in the lives of Dan Crawford in Africa, Carey and Martyn in India, Judson in Burma, Morrison, Williams, and Richard in China? These men, and scores of others, through sacrifice and toil and patience, beset by difficulties well-nigh insurmountable, mastered and created languages that the waters of life might flow into the hearts of men and women through the medium of their own speech.

But there is additional work of such nature yet to be done. At a recent Student Volunteer Convention it was authoritatively stated that *linguistic talent* was never in such demand as it is to-day in the great cities

of the Near and Far East. Linguists are needed for the preparation of Christian literature in the leading languages of the world, and, for the translation of the Scriptures into languages and dialects which have never yet received the imprint of the message. There is the gantlet clearly thrown down to American talent, devotion, and ability!

The call from over seas.—*In the Philippine Islands,* Christian literature and propaganda material in the sixty-eight different languages are essential. In Central Asia the Bible is available in such current tongues as the Arabic, Turkish, and Russian, but several new versions and many new books and leaflets will at once be needed. Both the Turk and the Armenian are especially open to the influence of a strong, ably edited newspaper.

In *Africa* literature of almost every kind is sorely needed. Even scraps of paper, if only there be writing or printing on them, are eagerly prized by the Central African. The emancipation to mind and soul which books, the mere beginnings of literature, work for the African, is hard to exaggerate. In every language area there is urgent need for writers to be set apart, on part or full time, to prepare manuscripts for these rapidly developing races.

The need is urgent for the establishment of union book-stores in every capital in *Latin America.* There is need also for the employment of colporteurs for country districts and for the organization of central boards of publication with sufficient capital to publish the necessary material for the rising churches in these districts. Books on the spiritual life and character-building are in demand. Likewise children's books and periodicals for church

leaders, families, and the intellectual classes are urgently called for.

The invention of a phonetic system in *China* of thirty-nine simple symbols now enables all characters in the language to be presented. This system offers an unusual opportunity to the Christian Church to overcome the handicap which widespread illiteracy offers to the work of the church.

Church presses are merely machines, and, like all other machines, are, without men and women, helpless. Nor can literature, the written thought, be conceived of apart from personality. Literature is personality speaking in terms of living words. All of this is but to emphasize again the strong and insistent appeal to young men and women to consider with seriousness religious journalism as a field of service and usefulness.

Other Forms of Publication

But the church is not only a publisher of books and periodicals and translations at home and abroad. There are other types of creative ability which the church is ready to employ. Some of these are church publicity, plays, and pageants.

Church publicity.—This is an age of advertising. In the newspapers and in the magazines, on billboards and posters, in trolley cars and subways, in glaring, flaming electric signs—everywhere we behold advertisements. Advertising is the secret of commercial success. Progress in business is largely in proportion to its effectiveness. The advertising manager of big business holds a position of importance and power.

Earlier in its history tall spires pointing heavenward advertised the church and symbolized that for which it

stood. Bells and chimes issued the Sunday morning invitation to divine worship. Sunday, in its simplicity, offered few diversions other than worship and praise. By word of mouth notices of church events and occasions were spread. Advertising, as we understand it to-day, was too secular a term to be used in connection with so sacred an institution.

But times have changed. Tall buildings hide church spires. City noises limit the appeal of sweet-toned bells. Modern churches are, for the most part, spireless and bell-less. Sunday has been robbed of its simplicity. Life and life's interests are complex and varied.

The biggest of all business—the business of human redemption—is experiencing keen competition. Religious advertising is legitimate, it is vital, it is imperative. The church must be up to date or it will be out of date. The Centenary movement of the Methodist Church spent thousands for posters, charts, cartoons, graphs, bulletins, movie-films, surveys. For these the Interchurch World Movement also spent millions. Spiritual values are, to be sure, not to be bought and sold, traded in and bargained with. Nevertheless, the fact that the church is on the job must be kept before the public.

The church of the future will continue to advertise. It must. Hide not, therefore, your creative talent under a bushel. Neither give it all to business and commercialism. Give your church its share.

Illustrations.—A church publisher was recently asked why a certain religious book was not illustrated. "We are willing to pay for first-class illustrations on a par with the publishers of magazines and books in other fields. We simply cannot, however, find the illustrators."

The most famous of ancient artists dealt with religious themes. Churches were the art galleries of the past. The Bible and devotional literature was highly illustrated. Why should the religious field of art be so neglected to-day? Surely the religious motive has not been exhausted! Have you the artistic gift within you? Cultivate it! The church of to-day is placing a higher premium upon illustrative art. Undoubtedly the church of the future will place even a higher premium.

Plays, dramas, and pageants.—The modern drama had its birth in the church. Miracle and mystery plays presented biblical themes. Morality plays emphasized the virtues at the expense of the vices. That to which the church gave origin the playhouse and the theater secularized. Accordingly, the gap between the playhouse and the church has been, through the years, widening. The theater has developed the art of acting on the one hand and a constituency on the other. It is not desirable that the church should enter into competition with the theater on its own level.

This does not mean, however, that the drama has lost its religious value. Nor does it mean that the church cannot make use of the dramatic technique and principle. It can. In not so doing to greater advantage the church is undoubtedly losing an opportunity. Youth is eager and anxious to take part in the dramatic. In so doing the part which he enacts temporarily is apt to leave its impression eternally. If the church had more high-grade religious drama in its literature and on its platform, it would probably have more loyal men and women in its ranks. Who is going to add to the growing list of spirited plays, alive with the religious motive and throbbing with religious vitality and action? Again a

challenge is thrown down to the artistic, creative genius of young American manhood and womanhood!

Religious Literature for Youth

Regarding the importance and necessity of religious literature, especially for the youth of our land, the address of Bishops at the General Conference of the Methodist Episcopal Church, held in 1920, spoke not only for this particular denomination alone, but for the entire church. These are the words:

The church and the reading of youth.—"The problem of youth runs into the question of literature. Youth reads. It reads what appeals to it. The church has probably never had, and certainly has not now, a literary grip upon even its own youth. The people in the movements now so seriously disturbing society are largely young. Probably no less than four or five hundred papers that openly or subtly preach anarchy in some form constantly circulate among America's youth. Many other papers with enormous circulations are of low moral standards, false social and ethical standards, irreligious or nonreligious, and increasingly profane. They set youth on the wrong side of every good thing. Repressive measures and mere denunciation are not effective.

"*The Christian Church must lay hold of, must furnish a periodical literature, a book literature, educational, instructive, and attractive, in the interest of to-morrow.* . . . . This General Conference has no higher privilege than the privilege of discovering and enthroning additional men and women who can make such a literature for the youth of the world. The profits will lie in the lives that are created, the dividends in human character."

The church is seeking to *discover* and is ready to *enthrone* men and women who possess writing ability. Here is a field not overcrowded. Success therein gives you an unlimited opportunity for usefulness. If God has endowed you with creative gifts, do you not owe it to him to cultivate such a gift and to use it in his name?

CHAPTER XI

THE SOCIAL MINISTRY OF THE CHURCH IN HOME LANDS

Two hundred million dollars and more! And for what purpose?

This is the recent budget estimate of the leading denominational boards for the purpose of carrying on the social ministry of the church in the United States. Why so large a budget? What does the social ministry of the church mean? Who is to carry on this work? To answer these questions is the object of this study.

Meaning of Social Ministry

First, what does the term "social" mean? This word has various connotations. It is not easily defined. It is used in a narrowly *personal sense.* Man is a social being. His social nature craves social intercourse and fellowship. Living in a social world man has social obligations and responsibilities. None of us live unto ourselves. Consciously and unconsciously we are our brother's keeper.

The term "social" also has a broader meaning. "This is an age," writes Paul M. Strayer in his book, The Reconstruction of the Church,[1] "of a new social consciousness. Literature throbs with it. The daily press with its record of contemporary history reflects it. It has made its way into the curriculum of college and univer-

[1] The Macmillan Company.

sity. Political parties are being realigned because of it. Legislators are grappling with it as with some new and mighty force with which they are unfamiliar. Not only the agitator and the demagogue but statesmen and all thoughtful citizens are occupied with social problems. . . . Far-reaching social movements are nearing their peak, and whether they be toward destruction or fulfillment is the question of the most vital importance. The social revolution is on! It cannot be stopped. It may be guided."

The church a social institution.—The church is a social institution. Like the individual, it has social responsibilities and obligations. How is the church discharging these responsibilities?

The church has a broad and general social program. Resolutions adopted by the Presbyterian Church in Canada are typical and representative of such a program. These are the resolutions: Believing that it is the duty of the church to show that Christian principles apply to human affairs, the General Assembly of the Presbyterian Church in Canada declares itself in a program: For the acknowledgment of the obligations of wealth; for application of Christian principles to industrial associations; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of working people from dangerous machinery; for compensation due to industrial accidents; for the regulation of working conditions in other ways; for one day's rest in seven; for conciliation and arbitration in industrial disputes; for proper housing; for proper care of dependents and criminals and the prevention of crime and vice; for pure food and drugs; and for international peace.

Such a program is broad and comprehensive. For our present study, we are, however, interested in the more practical work of the church in the actual carrying out of this program. We are interested in the social ministry of the church from the standpoint of vocations, in order that we may see wherein we can help the church in the discharge of its social responsibility and obligation. Perhaps this cannot be better pointed out than by associating the social ministry of the church with its missionary ministry, for, indeed, in many respects these two forms of ministry are one and the same. Let us see wherein the likeness exists.

Social ministry and missions.—Service in any field of human need is, in its broadest sense, missionary service. One who goes to those in need, bringing to them benefits of which they would otherwise be deprived, is a missionary. In this sense one is a missionary, whether, like Grenfell, he goes to Laborador with a chest of medicine; or, like Jacob Riis, into a city slum to open up a public park; or, like Gorgas, into the Canal Zone to fight malaria. Service of this type is social. It involves the happiness and welfare of others.

One who goes in the name of the church to minister to those deprived of the benefits of the church is a missionary of the church. Such a ministry is a social ministry. It involves human relationships, it touches community welfare, it promotes civic righteousness. Between the missionary and social ministry of the church there is therefore little difference. Social ministry has been defined as that form of service for human betterment which seeks to uplift and transform man in his associated and community life. To uplift and transform man in his associated and community life is the

object of the missionary ministry of the church, in fact of its entire ministry. Its transforming agency is the gospel message, and this message is distinctly social. It has to do with life at its best, and life at its best cannot be lived apart from one's fellows.

The social fields of the church, as they will be considered in this and the next chapter, are the missionary fields, and they are two: the home fields, under the supervision of the Home Mission Boards, and the foreign fields, under the supervision of the Foreign Boards. This chapter will consider the home fields, the following chapter the foreign fields.

Types of Work in Social Ministry

The types and fields of work in the social and missionary ministry of the church in home fields and the estimated budgets therefor are shown in the Preliminary Interchurch World Movement Survey as follows:

Type of Work	Estimates of Denominational Boards and Societies			Amounts Required for Approved Projects as Disclosed by Field Surveys But Not Yet Covered by Denominational Budgets		Total	
	1919	1920	5 Years	1920	5 Years	1920	5 Years
Cities	$1,409,975	$4,666,449	$31,880,513	$25,000,000	$125,000,000	$29,666,449	$156,880,513
Town and Country	1,184,098	3,559,175	22,966,962	2,584,000	16,520,000	6,143,175	39,486,962
Negro Americans	710,827	5,477,957	31,424,855	.....	.....	5,477,957	31,424,855
New Americans	211 730	2,232,100	13,768,207	200,000	1,000,000	2,432,100	14,768,207
Migrant Groups	42,400	89,800	679,800	1,000,000	5,000,000	1,089,800	5,679,800
North American Indians	165,934	295,954	1,492,360	217,000	1,160,000	512,954	2,652,360
Spanish-Speaking People in the United States	105,983	576,019	2,679,319	.....	.....	576,019	2,679,319
Orientals in the United States	278,587	647,494	2,901,802	.....	.....	647,494	2,901,802
Alaska	50,460	207,450	1,374,350	.....	.....	207,450	1,374,350
West Indies	163,458	2,442,701	10,174,489	1,180,000	1,616,000	3,622,701	11.790,489
Sunday School Extension	2,000	850,350	5,959,000	.....	.....	850,350	5,959,000
Recruiting and Training Workers	132,024	637,100	3,698,500	.....	.....	637,100	3,698,500
Promotion	60,305	386,000	2,950,000	.....	.....	386,000	2.950,000
Administration	424,082	577,173	3,728,835	.....	.....	577,173	3,728,835
Total	*$10,652,891	*$23,592,756	*$181,977,016	$30,181,000	$150,296,000	*$53,773,756	*$332,273,016

* The totals include items reported in bulk but not distributed as to type of work.

A consideration of a few of these fields will illustrate the general need and the opportunities within all.

The Social Ministry of the Church in Cities

This is an age of teeming cities. In the United States there are nearly three hundred cities each with a population of over twenty thousand as against forty-five such cities fifty years ago. Since 1870 New York city has increased in size 270 per cent; Toledo, 660; Chicago, 830; Los Angeles, 3,750 per cent. In the last census decade urban population increased 35 per cent. Practically one tenth of our population live in New York city, Philadelphia, and Chicago.

Growing cities give rise to many problems. One that especially concerns us in this chapter is the problem or problems due to overcrowding and congestion. To the cities foreigners are especially attracted. Magnet-like, too, many are drawn from the rural sections. Men, women, and children are crowded into narrow and close quarters. Sunshine and fresh air are limited. The play of children is restricted. Unsanitary conditions develop. Immorality, crime, and vice tend to flourish. Home life suffers. Indifference to moral and religious influences develops. Poverty abounds. Actual want and suffering in many instances are experienced.

In the very heart of many of our cities there are, therefore, real mission fields. Especially is this true since it is the tendency for the downtown church to move uptown, leaving the more congested city districts churchless. Certainly here is abundant opportunity for the social ministry of the church. How is the church ministering and how can it better minister to these needs?

Institutional churches.—One method of ministry is through the institutional church. Such churches are churches like the Morgan Memorial Church in Boston; Saint George's and the Church of All Nations in New York city; The Abraham Lincoln Center and the Halsted Street Church in Chicago; the Broadway Methodist Church in Cleveland; the Helping Hand Mission in Sioux City; the Church of all Nations in Los Angeles. The social work of one of these churches is typical of all. To illustrate the nature and scope of this phase of work the Morgan Memorial Church in Boston is selected.

The Social Work of the Morgan Memorial Church.—This church is located in a section of the city of Boston known at one time as the red-light district, with saloons and places of vice abounding. The area which this particular church serves covers about one hundred and thirty acres. The estimated population of this area is twenty thousand. Ninety-seven per cent of this population is foreign-born or of foreign-born parentage, representing thirty different nationalities.

In various ways is this church ministering to the social needs of the community in which it is located. Poverty, for example, abounds in this as in all other similar city localities. Accordingly, this church organized and incorporated Cooperative Industries and Stores. Discarded articles of wearing apparel, furniture, and the like were collected, and the poor were given employment in putting these various articles in repair. These in turn were sold, and from the receipts thereof the workers were paid. As a result begging has practically been eliminated and thousands have been given temporary help, saving them thereby from almshouse and jail.

For the industrial work a six-story workshop is used—the gift of a layman who recognized the social value of such ministry. In connection with the industrial work a school of handcraft has been established. To those who are capable this school offers to teach a trade. Cooking, sewing, and home-making classes have done much to transform the community—mothers have been led to put in practice in the home what the children learned in the school.

To minister to the men of the community, especially the so-called "down and out" type, a seven-story building has been erected. On the upper floors are rooms for students who help in the work. Below are dormitories for men who are seeking to live clean wholesome lives. The building contains parlors, lavatories, barber shop, cafeteria, and a mission hall in which religious services are conducted practically every night in the week.

As the heart and center of all the work of Morgan Memorial stands the Church of All Nations with its religious and educational program. In addition to the regular Sunday morning and evening programs in English, the gospel message is preached in the native tongue of many of the foreigners in the community. Besides, mission services are held every evening and on Sunday afternoons open forums are conducted.

The church has its educational committee and its minister of education, who is the executive officer of the committee. The minister of education has for his cabinet a secretary of educational work, four division superintendents, supervisors of industrial classes, music classes and recreation and play, a physician, a psychologist and a director of parish welfare. The psychologist endeavors to ascertain, by certain approved tests, the

mental status of those who are admitted into the dormitories.

In addition to the regular church school with all of its departments, Morgan Memorial keeps its doors open every day after school and every evening, that the children may receive that training which makes for good citizenship. The value of such training is all the more appreciated when one remembers that for all the four thousand children and more in the community there is less than one fourth of an acre of legitimate playground. Through story-telling hours, clubs, Boy Scouts and Camp Fire organizations the social life of the child is developed. In the gymnasium, with the counsel of the physician, right standards of physical living are inculcated.

In order that mothers who must work during the day may have a safe and well-appointed place to leave their little ones, Morgan Memorial maintains a day nursery. The children thus left in the care of the nursery are not only fed, they are given religious instruction as well. In the summer vacation schools are conducted in the city and summer camps are maintained elsewhere. In these camps the program includes rest, pure food, exercise, wholesome entertainment, and industrial training.

The gospel of helpfulness.—It is then through such work as this that the church is attempting to perform its social ministry in the crowded centers of cities. It is a work of far-reaching value and importance. It is not surprising, then, that the denominational budgets for the social ministry of the church are large. One denomination alone, the Methodist, is through its Centenary asking for one hundred and seventy-eight

workers among the downtown, polyglot masses. Other denominations are making similar calls.

The further enlarged program of the church for such ministry in cities alone includes day nurseries and kindergartens, dispensaries and clinics, free baths and showers, milk stations, dining rooms for children, dormitories for young women, laundries and drying rooms, cafeterias for working girls, church parlors and club rooms, systematic community visitations by deaconesses and nurses, lodging houses for young men, coal and ice stations, saving banks, legal advice, fresh air camps and farms, employment bureaus.

The city presents its problems. Even city problems may be solved. The social ministry of the church is endeavoring to do its part in the solution. As in all other phases of its endeavor, in this particular phase as well the church is dependent upon the help of men and women. Help solve the problems of the city and you help solve the problems of the nation. In Americanizing foreigners you are making for a better America. In serving these needy ones you are carrying on the work begun by the Master.

Rural Fields

Not only cities but rural sections as well present problems and opportunities for the social ministry of the church. The rural fields may be classified as follows:

1. The more favored agricultural sections, like the corn belts, the wheat-producing sections, irrigated regions, drainage areas, and the cotton belt.

2. The less favored agricultural sections, like the hill land and the pine belt.

3. The frontier—a territory embracing twelve States

with a million and a quarter square miles and with a population in 1910 of less than six and one half million, approximately five people to the square mile.

4. Rural industrial communities, coal and other mining camps, small manufacturing towns, and summer resorts.

5. The mountain section, including especially the southern portion of the Appalachian range.

Problems and needs.—Perhaps the problems and needs of the rural sections may be best illustrated by a recent typical survey of a representative county. Accordingly, findings of the survey are reproduced as follows:

I. Area of county, 473 square miles; population, 64 per square mile; level, rich agricultural county; chief products, cattle and grain; 67 per cent of farms operated by owners; no farmers' cooperative enterprises; approximately two thirds of road mileage is hard-surfaced or otherwise improved.

Social agencies: 9 dance halls, 7 moving picture houses, 29 pool rooms, 5 bowling alleys, 3 public libraries, 4 granges, 30 lodges, 4 bands, 7 orchestras, 1 community chorus; schools are good.

II. Population, 30,400 in 1910—practically stationary. County seat has population of 7,200, leaving 23,200 for the remainder of the county covered by survey; 90 per cent of population has lived in county over 15 years.

III. Churches number 63 outside of county seat. There are 13 abandoned churches, 12 of which were closed during the last three years; 11 of the abandoned churches are in the open country; 1 in a village of 750 with 2 other churches.

Resident membership of rural churches is 5,770, or 24.8

per cent of population; 38 churches have lost 902 members in 4 years. Rural Sunday school average attendance, 3,540—15.2 per cent of population; no provision for leadership training; only 8 Sunday school pupils have entered Christian work in 10 years. Other organizations: 47 for women, 4 for men, 3 for girls, 1 for boys.

Thirty pastors minister to county; one fourth of county has only 1 resident minister, remainder has 29; salaries average $1,045 a pastor, $589 a church; four pastors receive $700, $450, $364, and $45 respectively without parsonages; 12 churches have one fourth of minister's time; 6, one third; 14, one-half; 4 are pastorless; 19 full time; five pastors travel 100 miles, 55 miles, 40 miles, and 22 miles respectively to reach their churches.

IV. Needs: (1) At least 10 rural church centers with adequate plants. This would insure proper provision for religious education, social gatherings, and recreation; (2) such a distribution of ministers as will give the responsible churches in each community full-time resident pastors, with assistants when necessary; (3) provision for needed modern parsonages and increased pastoral support; (4) a unified program to apply principles of Christianity to social, economic, educational, and recreational life in every community; (5) training conferences for pastors and laymen to provide leadership for a cooperative campaign to reach the unchurched majority.

Meeting the needs.—In these rural fields the church is busily at work. The religious educator with pen and chart and compass is making careful, painstaking, and accurate surveys. In the light of these surveys needs are being studied with a view toward meeting these needs. Home Mission Boards are launching

far-reaching and consecutive programs. Rural church centers are multiplying. Educational literature is being carefully prepared. Chairs of rural sociology are being established and eager students are studying a new and fascinating science, preparing to approach a complex rural problem in a scientific and religious manner. Various denominations are holding summer schools and institutions for the purpose of developing rural leadership. Cooperation is being given by agricultural colleges and the government.

The rural fields present both a challenge and an opportunity. Funds are available; the need hardest to fill is that for men and women. The harvest is ripe. Laborers skilled in moral culture are in demand. A spiritual irrigation system is needed that will flood these rural districts with living waters from the Stream of Life!

The American Indian.—Not including Alaska, there are in the United States over three hundred thousand Indians. Less than forty per cent of these are Christians and only one half of these are Protestants. About forty thousand are unprovided with missionaries or church facilities. The Indian is degenerating physically. Tuberculosis is making relentless ravages.

We learned much from the Indian and we took much from him. We ought, therefore, to give him of our best. At its best what is better than our religion? Religion, however, does not go of its own accord. It must be taken through a personality. The red man needs the religion of the white man and so here is another opportunity for service provided through the social ministry of the church.

Migrant groups.—"Nature's prodigality is necessarily seasonal." Accordingly, it is estimated that at

least a million and a half men in the United States are seasonal workers, shifting from harvest fields to lumber camps, from mining towns to farms, from the task of crop-raising to the job of crop-moving. And this army of workers is unorganized and unskilled. It is at the mercy of the radical on the one hand and the exploiter on the other. Then without either home ties or church ties restraints are removed. The best camp life furnishes few incentives to clean, wholesome living. Insidious temptations are legion.

The harvest fields and the lumber fields and the mining fields are distinctly unique social service fields with vital human problems equally as unique. The program of the church for its ministry among these migrant groups calls for over six thousand workers. Here is a man-size opportunity to give to your fellow man the full measure of your manhood.

Foreign population.—As typical of the foreign population let us consider briefly the Italians.

In every State in the Union there are Italians. In all the States, including children of foreign parentage, there are more than four million of these people from the romantic peninsula of poetry, painting, and song. New York city has the largest Italian population of any city in the world.

The majority—seventy per cent—of these sons and daughters of Italy came from Italian farms. Here the majority are crowded into congested, inartistic city tenements on the one hand or into unsanitary, uninviting shacks on the other hand. Lacking the sunshine of their own land, Christianity needs all the more to supply the sunshine of our Christian land.

For the church and for our citizenship there are, in

the artistic temperaments of these gifted people of the Mediterranean, enormous possibilities. Here is a field for the social ministry of the church, promising, if religiously cultivated, a hundredfold harvest; if not so cultivated, tares with baneful and dire results are apt to thrive. Where finds Christian social service a more challenging, ringing service call!

Other Types of Service

But why point out further the need? Every red-blooded, loyal American wants his land and country to be the best that it can possibly be made to be. Our constitution recognizes the inherent and fundamental value of religion. Nominally we are a Christian people and a Christian nation. In reality, however, both as a people and as a nation we are far from the Christian ideal. Materially, we have made enormous strides and progress. Other nations are looking to us for leadership and example. The church, however imperfect it may be, is the best-organized representation of religion actually at work to which we can point. The social ministry of the church is an effort to apply the Christian leaven in the neglected places of our land and country.

Some of these neglected centers and areas this chapter has briefly considered: the crowded and congested portions of our rapidly growing cities; the rural fields with their peculiar problems and needs; the Indian and what we ought to do for him; migrant groups and one of the foreign races within our borders. And these are only a few of the fields of service. The church can easily find the place if you are willing to serve.

CHAPTER XII

SOCIAL MINISTRY IN FOREIGN FIELDS

'On a great rock beside a beautiful river stands a picturesque Buddhist temple. The scenery from the balcony would lift any receptive soul to realms of the sublime. It was the cleanest temple, the most charming setting, and the most intelligent priest I had seen. And the reception was courtesy and dignity personified. After formalities, discussion veered around to matters of faith, and when Buddha and Christ had been discussed, the priest shrugged his shoulders and remarked: 'Oh, well, what is the use? We all sin, and human nature cannot be changed. Why trouble further in the matter?'

"In the same city stand two large mission schools, a good church, a community house, and a leper mission, all busily engaged in changing human nature. Later on, when the native official had absorbed modern ideas from the mission and had raised funds to provide clean streets, running water, and sewerage, he went to the mission to secure superintendency of the work."

This quotation from George A. Miller's book Missionary Morale presents an example of the social ministry of the church in foreign fields. With this phase of ministry this chapter is to deal. The method of procedure will be, first, a consideration of the missionary at work. Then will follow a brief account of some of his social achievements. The call of the various boards for men and women will come next, followed by some

of the achievements yet to be recorded and the type of men and women needed to further a work already so successfully under way.

The Missionary at Work

In modern times there is a tendency to discount tne word "missionary." Rightly understood and appreciated, however, there is magic in this word. Heroism, valor, intrepidity lurk therein. The missionary is a pioneer, a trail-blazer, a civilization builder. He is God's ambassador sent to negotiate terms of human betterment and uplift. He represents the ideal Democracy, the Kingdom on earth.

A heroic figure.—As President W. H. P. Faunce, in his volume The Social Aspects of Missions, has pointed out, the conception of the modern missionary is quite at odds with the traditional and conventional picture. At one time, in words or wood-cuts, the missionary was represented as a gentleman in a frock coat, standing under a palm tree, discoursing Western doctrine to Eastern savages, who declined to assimilate it, but, rather, each moment threatened to assimilate him. That solitary, incongruous figure under the palm tree still represents the missionary enterprises to many who fail to realize the immense change brought about by world politics, world commerce, world consciousness.

The missionary is, however, still a heroic and sometimes a lonely figure. Yet a truer picture would present him not only making addresses, but, like John G. Paton, digging wells in the New Hebrides; or, like Dr. Robert Moffat, planting cereals and fruits in Africa; or, like John Williams, building ships in the South Seas; or Dan

Crawford creating a language, or John R. Mott touching student life. The missionary is a teacher of carpentry, blacksmithing, and printing. He acts as explorer, engineer, editor, physician, or diplomat.

Christianity applied.—George A. Miller pictures a business-loving missionary organizing a credit association among Christian merchants and carrying them thereby through a crisis when heathen shopkeepers failed on every hand. Another picture presents a skilled organizer, who, getting control of a tract of land, placed a thousand starving famine refugees on modern farms, making them self-supporting. This was the first installment of an agricultural scheme which resulted in the revolutionizing of the lives of several millions of people. Another picture is that of a young architect who relinquished a promisiong career at his drafting board to become a missionary. Pagan opposition cut off self-support, whereupon he opened a school in architecture and brought in a group of young men for intensive training, while the earnings supported the work. In this way one of the unique missions of the Orient was founded.

One thinks of the missionary to-day, then, not as the frock coat under the palm tree. The message of the missionary is, however, the same message—it is the method of preaching and living this message that has changed. That message under a palm tree has become a message "built into homes and churches, cut into canals and wells, woven into rugs and carpets, hammered out in brass and iron and silver, and translated into all the arts which mean self-support, self-respect, and the moral discipline of daily toil."[1]

[1] Faunce. Social Aspects of Foreign Missions.

Social Achievements of Missionaries

We turn now from a picture of the individual missionary to a brief consideration of some of the larger achievements of missions. These will be considered from the standpoint of *progress, exploration and discovery, education, industrial training, medicine, and social status of woman.*

Progress in non-Christian lands.—As President Faunce has clearly pointed out in his volume already referred to, it would be idle to claim that the Christian missionary enterprise, or even the Christian faith itself, has been the sole source of recent progress in the non-Christian world. Other factors have had a large and determining share therein. Traders, for example, from Western lands, with no altruistic motive, have carried the tools of civilization far and wide. Commercial companies have sent thousands of plows into Africa, looms into India, oil into China, sewing machines into the South Sea Islands, Sheffield cutlery into Bombay and Calcutta, automobiles into Java and Borneo.

It was the United States government behind Commodore Perry that compelled the opening of Japan in 1853. It was the British government that, by the building of the immense dam across the Nile at Assuan, and the introduction of better methods of tilling the soil, lifted the Egyptian peasant out of his poverty centuries old. Better roads, bridges, railroads, canals, telephone and telegraph lines—these and scores of other results of applied science and industry have contributed to the marvelous progress in non-Christian lands.

Yet, when this has been freely admitted, the fact still remains that for twenty centuries the Christian

faith has been in all lands the mainspring of progress. It was the moral dynamic that transformed our wild forefathers, the Saxons, Celts, and Scandinavians, into civilized nations. Likewise, the power that has in the last one hundred and fifty years aroused Asia and Africa and Oceania from the sleep of ages has not been commercial or governmental, but Christian.

Specific achievements.—The missionary as an *explorer* has added enormously to the known area of the globe. Livingstone alone added about one million square miles to the known land surface. Men of intrepid minds and dauntless courage have faced malaria, poisoned arrows, flooded streams, deadly sunlight, or the tsetse fly, to open up regions where no white man without the Christian motive would ever go. The four great African rivers—the Congo, the Nile, the Niger, and the Zambezi—with all their vast and populous valleys, were made known to the world largely through the ceaseless urge of the missionary motive.

The unique work of Dr. W. T. Grenfell, sailing year after year with his medicine-chest along the icy shores of Labrador, has given us a *wealth of knowledge* in geology, as well as in the psychology of a most interesting people. The volcanic eruptions of the Hawaiian Islands were chronicled for a half century by American missionaries. Quinine, one of the most useful of all drugs, is due to the Jesuit missionaries of South America. Sorghum, which is now a valuable American crop, was introduced into this country by missionary enterprise.

The missionary as engineer, builder, planter has transformed whole sections of the globe. In the South Seas he has been the pioneer, carrying sheep and grains and tools to islands that had never seen them. He has

carried looms and cotton-gins, spades and wheelbarrows to people who had done all of their work with bare hands. He has invented typewriters for Burmese and Chinese—in the latter case putting four thousand characters on a single machine. He has carried thousands of plows into the valley of the Zambezi in Africa. In Turkey and China the potato is known as the product of missions. Practically all that is known of scientific methods of farming in Africa, in the islands of the Pacific, and in the wide areas in Turkey, India, and China originated in missions.

Educational contributions.—Even though to-day less than one half of the human race can read and write, yet how much smaller would the percentage be but for the services of the missionary as *teacher and educator?* The map of every non-Christian land is to-day dotted with Christian schools, and from these schools flows steadily a stream of manhood and womanhood; and it is the men and women from these schools who are shaping Oriental civilization. Ignorance and superstition hold with chains and bind with shackles social progress. Education is the emancipator and liberator, the friend of government, the benefactor of humanity, the ally of Christianity.

Training to industrial skill.—Through industrial training given in many of the schools under missionary auspices the vital problem of economic inefficiency is in parts of many countries being successfully solved. Such schools as the Stillman Institute in the Philippine Islands, the Ewing Christian College at Allahabad, India, the Basil Mission experiment in the same country, and the Central Training School in Rhodesia are examples of this type of school. Christian teaching touches not

only the head and the heart, it trains the hand as well.

To develop self-expression, to create a sense of the dignity of honest labor, to promote skill and efficiency and the ability to do and to achieve, to utilize and conserve a wealth of natural resources in the native is to render him one of the highest forms of social service. Bulletin No. 1, "The Silo and Silage: A Method of Protecting India's Cattle from Starvation," issued by a missionary college, is, for example, the practical message of Christianity speaking in terms of conversation and helpfulness.

Breaking the barriers of caste.—The missionary too has been instrumental in undermining the caste system and in removing the veil from Oriental womanhood, giving to her a more worthy social status. Likewise has the ministry of the church helped in doing away with the long-standing practice of cruel footbinding and the wanton sacrifice of infants on the altars of tradition, superstition, and custom. Only a beginning, however, has been made in dealing with the age-long and religion-sanctioned injuries to womanhood. The complete remedy is in diffusing in all these lands the Christian conception of the value of personality. "To lop off one evil custom after another is like cutting off thistle-tops, while the roots remain. The root of the customs of foot-binding and infanticide, of child marriage and child widowhood, of the 'marriage' of girls to the temple gods, of polygamy and concubinage, is everywhere the same—the degrading anti-Christian conception of woman as a thing rather than a person. To change not merely the laws and customs but the conception out of which they grew is the tremendous and

summoning task of Christian faith in Eastern lands."[1] The Friend of the woman at the well in Samaria, the Friend of the woman taken in adultery, the Friend of the woman out of whom the seven devils were cast, the Friend of Mary and Martha, is also the Friend of Oriental womanhood. A realization of this fact has an inestimable social import and significance.

Service Enlistment

Even so brief a survey of some of the social achievements of the missionaries should constitute a clarion call to service enlistment in these fields of additional opportunity. Work so splendidly and heroically begun must be equally as heroically and splendidly carried on. Further achievement and progress yet await the Christian Church. The call for additional men and women is therefore urgent and imperative. The Preliminary Survey of the Foreign Division of the Interchurch World Movement sums up the call of the various boards of the church and indicates the fields of service as follows:

[1] Faunce. Social Aspects of Foreign Missions.

Fields	1920			5 Years		
	Men	Women	Total	Men	Women	Total
Africa	434	278	712	1,243	926	2,169
China	544	491	1,035	1,422	1,209	2,631
India	238	270	508	675	640	1,315
Central Asia	28	20	48	85	68	153
Japanese Empire	146	148	294	397	425	822
Southeastern Asia*	87	32	119	226	118	344
Philippine Islands	57	40	97	112	83	195
Near East	133	106	239	390	308	698
Latin America	259	171	430	754	647	1,401
Europe	....	....	....	....	....	....
Total	1,926	1,556	3,482	5,304	4,424	9,728

* Southeastern Asia includes Malaysia, Siam, Indo-China, and Oceania.

The boards of the various churches making these calls are as follows:

BAPTIST
Northern Baptist Convention
American Baptist Foreign Mission Society
American Baptist Home Mission Society
Seventh-Day Baptist
Seventh-Day Baptist Missionary Society
National Baptist Convention
Foreign Mission Board

BRETHREN
Church of the Brethren
General Mission Board

CHRISTIAN
Christian Church
Foreign Mission Board

CONGREGATIONAL
Congregational Churches
American Board

DISCIPLES
Disciples of Christ
Christian Woman's Board of Missions
Foreign Christian Missionary Society

EVANGELICAL
Evangelical Association
Missionary Society
Evangelical Synod of North America
Board of Foreign Missions

FRIENDS
Society of Friends
American Friends Board of Foreign Missions
Friends Foreign Missionary Society—Ohio
Board of Missions of the Friends Church—California

LUTHERAN
Norwegian Lutheran Church of America
Board of Foreign Missions

MENNONITE
General Conference of Mennonites (A)
Board of Foreign Missions
General Conference of Mennonites (B)
Board of Missions and Charities

METHODIST
Methodist Episcopal Church
Board of Foreign Missions
Woman's Foreign Missionary Society
Methodist Episcopal Church, South
Board of Missions
Methodist Protestant Church
Board of Foreign Missions
Free Methodist Church of North America
General Missionary Board
African Methodist Episcopal Zion Church
Foreign Missions

MORAVIAN
Moravian Church
Society of the United Brethren (Foreign)

PENTECOSTAL
Pentecostal Church of the Nazarene
Foreign Missionary Board

PRESBYTERIAN
Presbyterian Church in the U. S. A.
Board of Foreign Missions
Presbyterian Church in the U. S., South
Executive Committee of Foreign Missions
Associate Reformed Presbyterian Synod
Board of Foreign Missions

United Presbyterian Church
Board of Foreign Missions

REFORMED

Reformed Church in America
Board of Foreign Missions and the Arabian Mission

Reformed Church in the U. S.
Board of Foreign Missions

UNITED BRETHREN

Church of the United Brethren in Christ
Foreign Missionary Society

UNITED EVANGELICAL

United Evangelical Church
Board of Missions

UNIVERSALIST

Universalist Churches
Foreign Mission Board

The proposed budget of the Foreign Survey Division of the Interchurch World Movement relating to salaries for this work is as follows:

FIELD	FOREIGN SALARIES		NATIVE SALARIES	
	1920 (1)	5 Years (2)	1920 (3)	5 Years (4)
Africa	$1,536,305	$14,959,486	$402,310	$4,065,955
China	2,100,351	19,539,000	2,412,095	14,677,620
India	1,170,740	8,330,060	602,742	14,160,024
Central Asia	100,000	943,500	30,000	340,680
Japanese Empire	810,900	6,197,040	396,317	3,951,798
Southeastern Asia.*	265,500	3,142,400	82,240	931,118
Philippine Islands	207,500	1,641,500	89,395	994,916
Near East	482,875	5,014,625	327,722	3,132,400
Latin America	895,320	7,736,250	354,231	4,036,351
Europe	.....	.....	.....	.....
Total Advances	$7,569,491	$67,503,861	$4,697,052	$46,290,862

*Southeastern Asia includes Malaysia, Siam, Indo-China, and Oceania.

What is Yet to be Accomplished?

What remains yet to be achieved by these thirteen thousand men and women called by the church into its foreign fields of service? To conserve what already has been done on the one hand, and, on the other, to win, in the name of Christianity, additional triumphs.

Even a brief and limited glance at some of the fields will reveal, in general, the future needs of all. An appreciation of a need is one of the first requisites of a call to serve. To discover some of these needs, then, is our next objective.

Mexico.—Beginning nearest home, there is Mexico, a republic which ought to be further underwritten in terms of popular education, sound democratic ideals, vigorous Christian faith. And now is the appointed time. Roman Catholicism is loosing its hold on the people. To this religion the government is hostile, while to Protestantism it is favorable.

Mexico leads the world in silver, chicle, and henequen. In other natural resources and agricultural products it is rich. On a par with its natural wealth might its moral wealth and health be if popular education reduced its eighty per cent of illiteracy, and if Christianity could unravel the complex skein of immorality and superstition in which so many of these twenty-five millions of people are meshed, one third of whom know not the name of God and four fifths of whom cannot read his Book. Mexico is our nearest neighbor in a double sense—in physical nearness and spiritual need. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Central America and Panama.—Central America is a country of five republics, rich in natural resources, republican in government, densely populated by five and one-half million of people. Yet Central America is one of the most neglected mission fields of the world. Steeped in ignorance are its people. Nowhere, it is claimed, has the repressive influence of the Roman Church upon popular education made itself more effectively felt. In the interior there are numerous tribes of Indians living in savagery and paganism—about one million in Guatemala alone. No effort is being made to civilize these Indians other than by a small force of Moravian missionaries working in eastern Nicaragua.

Through the heart of Panama, so nearly like the countries of Central America, we dug a canal joining the waters of two oceans. Is not our next task to dig into the hearts of these neglected peoples, that the waters of life may flow therein and thereout? The church is undertaking the task—Goethalses are needed to see so important a work completed.

South America.—South America, with its eleven republics, is a country of vast and enormous possibilities. Herein is the largest stretch of undeveloped fertile land in the world. Likewise in South America is the greatest stretch of unevangelized territory in the world. This stretch of territory includes the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. An irregular territory, some two thousand miles long and from five hundred to fifteen hundred miles in width, would only include two or three missionaries. In northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

In the northern half of Peru, a stretch of territory larger than our own thirteen original States, there is not one evangelical missionary. There are ten provinces in this historic republic where there is no evangelical work. Great areas of Chile and Argentina are still untouched by evangelical missionaries. In Ecuador there is practically no established missionary work, and no evangelical church building ever has been erected in that territory.

However, the mission work already established has been so successful that Brazil has asked the missionaries to take charge of two of its large industrial schools. Paraguay offers to turn over its agricultural school to the missionaries. Bolivia has heavily subsidized missionary education. In every southern republic missionaries are honored, and both officials and people are demanding a great and immediate enlargement of their services. The presidents of at least five countries have asked that Protestant mission work be carried on in their respective countries. Practically every mission school in Latin America is overcrowded and could be filled immediately to twice its present capacity. Preachers, teachers, physicians, nurses, men of business—for each and all of these there is abundant opportunity in this land of opportunity and a hearty welcome as well!

Africa.—In Africa there are eighty millions of black pagan peoples without the gospel. From the north, Mohammedanism, forty million strong, is steadily marching southward, crying, "Africa for Mohammed!" Christian education and Christian medicine are the strongest foes to Islam and the emancipating friends of the African. These clearly demonstrate to the Africans the superiority of Christianity over Mohamme-

danism. Teachers and physicians are therefore the hope of Africa.

Central and South Africa are threatened, on the one hand, with commercialism and materialism, and on the other, strange to say, by the progress of civilization itself. Industrial and commercial agencies under American and European control are exploiting every nook and corner of Central Africa. Ninety to one hundred per cent of all natives of Central Africa are involved directly or indirectly in this industry and commerce. Evil forces accompany these agencies and seek profit in the demoralization of the African.

The African is hungry for education. The high schools for boys and girls cannot meet the demand for those seeking admission. Commercialism is interested in rubber, cocoa, oil-bearing seed, copper, tin, gold, and diamonds. The church is interested in the lifeblood which flows in the heart of these simple people, in the gold of their undeveloped nature which Christianity can refine, in the diamonds which a keen, sympathetic eye can discover and which the touch of the Master can polish.

China.—According to estimates there are six thousand five hundred and sixty-one missionaries assigned to China. This staff is inadequate. It is estimated that if the entire number were distributed in direct relation to population, it would mean one missionary—man, woman, educator, doctor, evangelistic worker, business agent or administrator—for each sixty thousand people.

Illiteracy in China averages ninety-five per cent. It is estimated that the church could enroll one million children in the village primary schools if it had the teachers and the equipment.

Christianity has given to China its modern civilization

—who will doubt that Christianity alone can make China the nation which it ought to be? Who will be one of the four thousand representatives asked for by the Christian church to join with the missionaries of the past and present in making this ancient nation realize the fullness of her untold possibilities?

India.—India is in the midst of changes affecting every phase of her national life. Next to Russia, India is experiencing the greatest social upheaval of the age. The British government is already preparing to grant liberal extensions in the privileges of self-government. High castes are more accessible than ever before. There is widespread desire for popular education. There are mass movements toward democracy on the part of the fifty million outcasts.

The church, through its missionaries, is in a large measure responsible for these improving conditions, looking toward a better social order. Christian leadership and guidance is now especially in demand. Opportunities for service are larger than ever before. Evangelists from many different provinces unite in testifying to the readiness of the people, rich and poor, learned and ignorant, Hindu and Moslem, to listen attentively to Christian preaching and conversation when approached in a tactful, friendly way. One denomination refused in a recent year to baptize a hundred and fifty thousand people for lack of missionary supervision and Indian pastors and teachers. The British government will pay practically half of the cost of mission schools provided these are well equipped and maintain high standards.

The new demand for Western goods and the appreciation of American mechanical devices turn the popular mind toward the United States. The prominent and

idealistic part taken by the American people in the World War, in which the people of India also accomplished so much, has further opened the way for American missionary societies to help in the spiritual sphere. The unselfish and successful work of American missionaries for generations past is being more and more appreciated, and new efforts will be welcomed because of past services.

The Call to Service

And so one might continue a review of the mission fields, finding everywhere need and opportunity for the social ministry of the church. Territorial and racial differences are of little concern when the fundamental needs of life are involved. It is not human want—that is everywhere. It is the divine at work through human beings changing human beings for the better that is the prime social need. It is not so much the *place of service* that counts—the *spirit of service* is the determining factor. Men and women ready to serve humanity through the church are in supreme demand. Mission boards can determine qualifications and suggest the place and sphere of the largest usefulness and service. Opportunities are legion.

Dr. A. M. Zwemer,[1] at the 1920 Student Volunteer Convention, declared in a spirited address that the "unoccupied mission fields and many isolated stations in the occupied fields are waiting for men and women who have physical courage. The heart of Asia and of Northern Africa are still awaiting missionary exploration. Arabia has never been crossed by a messenger of the gospel, although Dr. Paul W. Harrison has twice

[1] "Students and World Advance"—Report of Des Moines Convention. Student Volunteer Movement, New York.

visited the capital of the central province of Nejd. Indo-China, Tibet, Nepal, Afghanistan, Beluchistan, Abyssinia, Darfur, and other lands still offer the glory of the untrodden path, the achievement that lures the explorer back again and again to his unfinished task.

"More than the highest honors on the athletic field, more than the rigors of war, more than the lonely watch in the trenches, is the challenge of the difficulties that face the pioneer for the unoccupied fields in the world. Here are peril of climate and isolation and foe. Here is scope for such adventures as will attract the boldest spirits, men who desire to walk in the footsteps of Livingstone and Moffat, Paton and Hannington, Chalmers and Pattison."

At this same convention Dr. Charles R. Brown, dean of the School of Religion at Yale University, proclaimed that when men and women "think about the obligations of the foreign field, they are not going out to snatch a few brands from the burning; they are going out to work with these people in putting the fires of evil out. They are not going out to rescue a few souls from a sinking ship and get them safely aboard the gospel ship; they are going out to work with those people in making the ship seaworthy and learn how to sail it on all the high seas of human interest. They are not going out to carry aside a few handfuls of meal to receive the leaven; they are going out to put the leaven down into the whole lump of educational and domestic, industrial and political life until the entire lump of human relationships shall have been renewed. It is to that larger task of saving the world that men and women are being called."

"And for that great task we are praying that God may raise up men and women, competent, consecrated,

effective, for the furnishing of that necessary spiritual leadership. We want college men and women! We want men and women who know something of history, so that all the foolish experiments which have been made and failed will not have to be attempted again. We want men and women who know something of the sound economic principles that must underlie all human well-being. We want men and women who know something of the psychology of the human mind, so that they will be able to anticipate and rightly to appraise those thought movements which are destined to become controlling. We want men and women who have the scientific habit of mind, so that they will be able to draw the thing as they see it for the God of things as they are. And, coupled with all that skill in the use of the materials of civilization and advance, we want men and women who will labor for human betterment with their eyes and their minds upon that social order which hath foundations, whose builder and maker is God. If we can raise up a generation with spiritual vision, we shall see the kingdom of God coming with power and great glory in all the lands of the earth."

The Head of the church gave expression to the principles underlying the social ministry of the church in these words recorded in the twenty-fifth chapter of Matthew: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHAPTER XIII

OTHER FORMS OF SERVICE

This study so far has been concerned largely with paid vocations within the church. In the church there are also numerous forms of voluntary service. Furthermore, there are forms of Christian service which may be rendered through organizations and institutions closely allied with the church. To consider these is the object of this chapter.

Voluntary Service Within the Church

In the church there are many forms of voluntary service. The *church school* offers an especial opportunity for service of this kind. Also in the different churches there are many *organizations* in urgent need of voluntary leadership. Likewise the *business and temporal affairs* of the church need careful oversight. In addition to all of these the church needs *moral and financial support.* A more detailed consideration of these forms of voluntary service may suggest an opportunity for your talent investment.

The church school.—For the most part service in the church school is voluntary. At one time, however, its officers and teachers were paid—at least a nominal sum. In some churches to-day remuneration is offered. In the future paid service in the church school may become universal. The best type of instruction and oversight must be obtained, cost what it may. The

fact remains, none the less, that, as a rule Sunday-school officers and teachers are at present unremunerated.

This fact need not, however, and must not detract from the quality of service rendered. A financially unrewarded service motive may develop a larger human personality and power than mechanical, humdrum paid service. Enthusiasm and devotion and loyalty plus training and ability may represent a higher order of success.

In the organization of the church school there are various officers—superintendents, departmental superintendents, secretaries, treasurers, choristers, librarians, and the like. A live and active superintendent means a live and active Sunday school. A man or a woman in touch with modern educational theory and practice and with keen organizing ability and insight, can lift a Sunday school into the front ranks of efficiency.

Look over the list of progressive, flourishing church schools. Who stands at their head? A successful lawyer perchance, a man of business, some one from the ranks of the professions. On the other hand the unprogressive, backward Sunday schools are frequently those superintended by men conscientious enough, but men lacking vision, training, and aggressiveness. Such men, although they do their best, hold nevertheless to worn out, cut-and-dried, lifeless programs. This is not to criticize and find fault. That everyone can do. It is, rather, to urge young men and women of ability to get into the work of the church school and improve it. Franklin reminded us that there will be time enough to sleep in the grave. Many a golden opportunity awaits the young man or young woman who spends the Sunday morning hour in service rather than, as the wise man of

old so represented, in a little more sleep and a little more slumber.

What applies to the superintendent applies all through the list of officers. There is little reason why a trained private secretary should not handle the affairs of a Sunday school as efficiently as he or she handles the affairs of an office. The finances of the Sunday school need to be cared for in the same methodical and intelligent manner as the financial affairs of a bank or a business concern, and in the best of Sunday schools this is the case. Why not in yours? A trained librarian has an unusual opportunity to direct and stimulate the reading of Sunday school scholars. So has the musician the opportunity to spiritualize the life of youth through harmony and song. Too much ragtime is time wasted. You are going to give your best to some form of business or professional activity. Why not give in a similar way of your best for at least an hour or more a week to a work as important as the work of the church school?

It is in the realm of teaching especially that opportunities for conquest lie. Too frequently the only question asked of a teacher is, "Will you take the class?" Imagine this as a test given the teachers of our public schools! But again this is not to criticize. All honor to the two million Sunday school teachers in our land! Many of them represent superior talent and training. Able teachers are giving freely of time and ability. The call for this type of teacher is urgent. A burning shame it is that so many well-trained high school and college young men and women refrain from taking active part in the religious training and nurture of the childhood and youth of our land! Recent surveys show

the percentage to be embarrassingly low. To be sure, not every one can teach. If the teaching gift is yours, however, why not make use of such a gift in the name of the Giver of all good gifts?

Church societies and organizations.—Another form of voluntary service is offered in connection with the various societies and organizations of the church. Here leadership is in demand, for leadership is the secret of success, especially in group organizations. The church has a number of organizations—too many perhaps. There are, for example, adult and juvenile Missionary Societies, Leagues, unions, clubs, Endeavorers, circles guilds, brotherhoods and the like. All have a purpose, either to develop religious and social life, or offer outlets for expressional activity, or both. Whatever the objective may be, progress thereto is determined by leadership on the one hand and loyal support on the other. One of these forms of service—leadership or support—every member of such a group can and should render.

Why should not the boy or girl who is or who has been a leader in high school or college be likewise a leader in church activities? Why should not the same type of loyalty given to fraternity, sorority, or team be given to one or more of the organizations of the church? Why not get your hands on the steering gear of some church organization? Be not stingy with the gas either. The divine supply of spiritual power is unlimited. There are no speed limits on the highway that leads to a larger and more useful religious life.

Business and temporal affairs of the church.—Like any other business the business of the church demands careful, thoughtful consideration. Lax and slipshod business methods have crippled many churches.

Minimum budgets and ninth-hour whirlwind campaigns to break even belittle the church in the eyes of progressive thought. A wholesome, healthy spiritual life cannot rest down on inefficient and dishonest business method and practice either by the individual or a group of individuals composing a church.

The business affairs of the church are largely in the hands of laymen, and rightly so. It is an honor to be a vestryman, a deacon, a trustee, a steward or a warden! Here you have an opportunity to shape the financial policy of your church. Make that policy strong, businesslike, and safe. The church is in need of sound judgment and advice in matters material and financial. Give not all of your time and thought to the success and building up of your own business, or your own profession. Share with the church.

Moral support.—With so large a membership it is obvious that there is not for everyone a place of active prominence either on boards, committees, in the work of the Sunday school, or even in the various organizations. The church nevertheless needs the moral support of every individual member and friend. The church is not perfect. No sane man makes that claim; nor will destructive knockers and disgruntled critics ever make it perfect. All constructive criticism is welcomed. One shoulder to the wheel is better than a thousand backs which are turned. When linked up with positives, negatives are essential—live wires result, and of such the church is in need. There is something good in the church. Improve the good, eliminate the bad, help make your church perfect, and in so doing further perfect yourself.

Financial support.—The church is not subsidized,

Few churches have productive endowments. Men and women are its assets. Its constituency is its dependence. Financial support is voluntary. Generous and whole-hearted is this support on the part of some, niggardly and miserly on the part of others. The average per week is pitiably low—less than twenty cents. Prosperous America should be ashamed.

Make up your mind that throughout your career, whatever it may be, the church shall have a definite and regular proportionate part of your income. This is stewardship, and who is not a steward of that which has been given to him? Tithing is the giving of a tenth. The testimony of tithes is an inspiring one. Experience alone, however, can prove its value for you.

Representative of the spirit of the church.—Though one may not hold a high office in the church, though one may not be in an exalted position of influence, nevertheless, upon one and all one thing is incumbent. It is important. It is vital. It is this: *carry over into the home, into the community, and into business the moral principles for which the Christian Church stands and the Christian truth of which it is the sponsor.*

"Ye are the salt of the earth: but if the salt have lost his savor, wherewithal shall it be salted? . . . Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Other Avenues of Christian Service

In addition to the church there are other agencies and

institutions engaged in Christian work. There are, for example, among a long list of others, the Young Men's Christian Association and the Young Women's Christian Association; the Salvation Army; the International Sunday School Association; the Sunday School Council of Evangelical Denominations; the Sunday School Union; the American Bible Society; the American Red Cross; rescue missions; social settlements; philanthropic organizations; charitable institutions; welfare agencies, and the like.

Agencies related to the church.—Some of these are by-products of the church. Others have grown up to supplement the work of the church or to do work which the church has not done or could not do. A large proportion of the leaders in these organizations are church members. Directly or indirectly the service motive has been inspired by the church. All, in greater or less degree, are closely related to the church.

We are not now, however, so much concerned with the closeness of this relationship. To spiritualize the social order is the one common end, and that is, after all, our chief concern. To bring this about churches and all other agencies are dependent upon men and women. And what kind of men and women? Those in whom wells of living water have been dug. The waters of the Mississippi enter into the Gulf through various outlets. So likewise will the waters of life find a way into the social order. Service deltas are numerous. If the Christian service motive has touched the springs of your life, *serve you will and must somewhere and in some way*. On the other hand, if the church has not inspired the Christlike motive of service, it is not likely that such a motive will ever be so inspired.

Special lines of service.—Under the direction of the International Committee of the Young Men's Christian Association there are, according to the latest available figures, 2,007 Y. M. C. A's., with 5,076 paid officers, 72,779 directors and volunteer committeemen, and 739,438 members. The home work of this committee is divided into eleven departments: city, county, student, railroad, army and navy, colored, industrial, boys', physical, educational, religious; and six bureaus: building, business, secretarial, records, Association Press, and Association Men. In the Y. W. C. A., there are nearly one thousand paid employees, and a number of these are teachers receiving remuneration. For capable young men and women these organizations are constantly on the outlook.

During the recent war persons without rank employed wholly in Salvation Army work totaled over six thousand. The normal strength of this Army is almost as large. During the war, paid and unpaid Red Cross workers totaled over eight millions. The latest figures show 12,704 paid and 1921 volunteer Red Cross workers. The International Sunday School Association, which is engaged in the promotion of the work of the Sunday school in the various denominations, uses in its paid service practically half a thousand men and women. The Sunday School Union, which established Sunday schools in unchurched areas, employs likewise a number of workers.

The American Bible Society has agents in practically every land and colporteurs in most of the Conferences and church districts. In every large city there are numerous rescue missions and social settlements. The Commissioner of Charities of New York city receives a

salary of $7,500, while deputies and secretaries and inspectors receive $3,200. There are similar offices in all of our larger cities.

Avenues of Christian service are therefore numerous. This service may be paid or voluntary, vocational or avocational, rendered through full or part time. That the world is in urgent need of such service is not to be questioned. That you, in some measure and in some capacity, can render your part of this service is also not to be questioned. Beware of the vocation that will make your influence in the world of spiritual life and reality negligible. Seek, rather, that avenue of service through which you can render the highest good to the greatest number of your fellow men.

And where shall such a vocation be found?

How Shall I Decide?

As a guide in choosing a vocation Chapter I presented a standard of measurement. Subsequent chapters pointed out some of the vocations within the church. It is not claimed that this standard is a perfect one, nor that the vocations within the church are the only ones which measure up to this or even a more perfect standard. The question is, rather, this: Does the church equally as well as other fields of endeavor, offer to you a career in which you can render your maximum of service? Stands not the church in more urgent need of your service than many other fields of endeavor? What, then, is your duty?

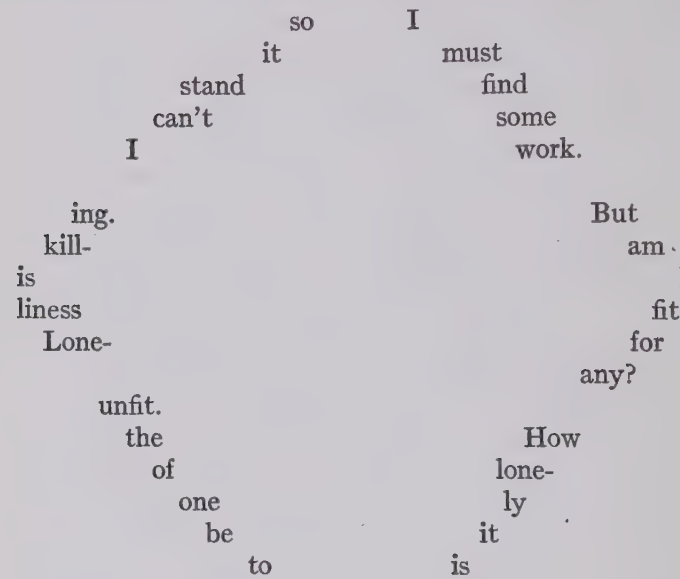
Qualifications.—Perchance you say that you are not qualified. Perhaps not. That does not mean, however, that you cannot qualify. One measure of a man is the

profession to which he can measure up. Big tasks not only call for big men—they make big men. The vocation to which you are called is the vocation that calls out the best that is within you. A worthy job in behalf of humanity does a worthier job for you. When you go out for the team the coach directs your training. What better does he ask than promising raw material?

When Hegel left the University his certificate stated that he was of middling industry and knowledge. Pasteur "belonged merely to the category of good average students." At Eton, Gladstone gave no evidence of unusual ability. Napoleon Bonaparte stood forty-second in his class at the military school. So little ability did Isaac Newton show that at fifteen he was taken out of school and set to work on a farm. Lord Byron succeeded in reaching the head of his class only by inverting the proper order. Henry Ward Beecher was a poor writer and a miserable speller, with thick utterance and a bashful reticence that seemed like stupidity.

It was the urge of a big, commanding task that reached the deeper levels of power in these men and lifted them from the ranks of mediocrity to places of eminence and renown. Do not, therefore, select a vocation because of what you may be now—select, rather, the vocation that will tend to make you, if you do your part, what you ought to be. It is not the vocation that will fit your present qualification, but, rather, the vocation that will demand your best qualifications. Nor is it altogether the vocation that will make you a living—it is the vocation that will make you live.

Argue not, therefore, your unfitness. Argue not in a circle, either, as Dr. Cabot has thus illustrated:[1]



Consider, rather, the words of the Master of all good workmen: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The harvest is truly plenteous, but the laborers are few.

Looking on the fields of service with wide open eyes means eyes free from prejudice, bias, preconceived ideas, immature decisions. A vocation selected in the light of facts and of needs is a vocation wisely entered upon.

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"A certain man had two sons. And he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father?"

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